

Academia And Orthodoxy: A Case Study

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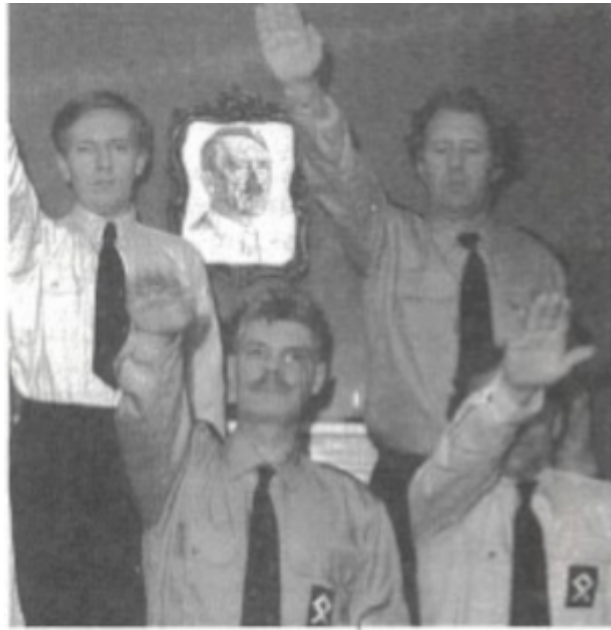
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Preface



Three critical articles written in response to a 2024 essay by academic Clive Henry regarding Myatt's idea of an Aryan homeland, (1) which idea Myatt described and developed toward the end of his years (1968-1998) as a neo-nazi activist and ideologue.

The fourth article, *Facing The Reality: Revolutionary Fantasies*, contains the text of three neglected essays by Myatt, two published in his 'The National-Socialist' newsletter in March and April of 1998, and another, also written in 1998 but first published in a 2001 issue of the *Das Reich* bulletin - an internal irregular publication of Reichsfolk intended for members and supporters only (2) - with the three essays setting out the political and ideological basis for his homeland idea, one of which foundations is described in *The Fundamental Problem* essay thus:

"The truth we now have to face is that politics, by itself, is not the answer to our fundamental problem. Neither is covert action - taking on the System by force of arms - an answer to our fundamental problem. These things, by themselves, merely touch the surface - they deal with the symptoms, not the underlying cause."

In *Facing The Reality*, he wrote that the reality

"involves us in having some rural base, some kind of community where we can make our ideals of Blood and Soil real and where people can come to see what our ideals and our Aryan way of life really mean . Such a base, such a community is of vital importance for us, today, because the sad fact is that nowhere in our country do these ideals and this way of life still live. This community - ideally, a working farm - and its way of life will be one of our best means of propaganda."

Myatt's conclusions, never so far mentioned in academic items about him, were that both electioneering and an armed struggle will fail.

The fifth article - *David Myatt, Savitri Devi, And Those Above Time* - places Myatt's political National Socialist years into the perspective of his later decades, a perspective missing from both academic items, such as that by Clive Henry, and in propaganda about Myatt widely distributed today, and for decades, by his former and current political enemies. Propaganda, mostly based on secondary and tertiary rather than primary sources, which is overviewed in the final article, *An Establishment Orthodoxy*.

Selann Ibotæ, et allæ
2024

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(1) *David Myatt's Imagined Emotionology, his Striving for Authentic Aryan Emotional Communities, and the Dishonourable Wulstan Tedder*, <https://doi.org/10.1080/14631180.2024.2319484>

(2} The Bulletin was mentioned in the *Nazi Satanism And The New Aeon* chapter of the book *Black Sun: Aryan Cults, Esoteric Nazism, and the Politics of Identity*, authored by Nicholas Goodrick-Clarke (page 223 of the edition published by NYU Press in 2003). It was also mentioned - in the section headed David Wulstan Myatt - in the earlier book *Encyclopedia of White Power: A Sourcebook on the Radical Racist Right*, edited by Jeffrey Kaplan and published by Rowman & Littlefield in 2000

Image Credit

A photograph of David Myatt with members of Column 88 taken in the 1970s. Myatt, with mustache, is on the bottom left. Column 88 (C88) was a 1970s to mid-1980s National Socialist paramilitary group and was rumored to be the British section of the NATO 'stay behind' Gladio network trained and equipped during the Cold War to conduct sabotage in the event of a Soviet invasion of Western Europe. The Runic (Odal, Othala, Homeland) patch on the uniform was the insignia of C88, and was previously used by the 7th SS Volunteer Mountain Division Prinz Eugen.

This item is in the Public Domain

The Imagined Emotionology Of Mr Henry Part One

Overview

In a 2024 essay titled *David Myatt's Imagined Emotionology, his Striving for Authentic Aryan Emotional Communities, and the Dishonourable Wulstan Tedder*, {1} Clive Henry applies various fairly recently developed categories, causal abstractions, {2} to describe Myatt and the idea of a rural homeland which Myatt wrote about toward the end of his three decades (1968-1998) as a neo-nazi activist and National Socialist ideologue. These categories include: (i) Barbara Rosenwein's notion of emotional communities; (ii) William Redd's concept of emotional management; and (iii) Sara Ahmed's notion of emotional hardness. {3}

In the matter of the causal abstractions it is our view that, when applied to human beings, they are or they can be dehumanizing since the person or persons so categorized is or are judged according to the moral criterion or criteria assigned to, or assumed to be associated with, a particular category.

Furthermore, in his essay Mr Henry asserts (i) that Wulstram/Wulstan Tedder, a neo-Nazi ideologue described in the antifascist *Searchlight* magazine and whose articles appeared in John Tyndall's British nationalist *Spearhead* magazine, "never existed... Tedder was, partly or entirely, the invention of David Myatt", and (ii) that 'Anton Long' was another pseudonym that Myatt used.

In the matter of Tedder, Mr Henry mentions Myatt's claim of using that pseudonym {4} and asserts, given Myatt's championship of honour, that this reveals a dishonourable duplicity on Myatt's part and quotes from the written Code of Honour that Myatt describes in several of his National Socialist writings:

A man of honour does not lie, once having sworn on oath ("I swear on my honour that I shall speak the truth...") as he does not steal from others or cheat others for such conduct is dishonourable. A man of honour may use guile or cunning to deceive his sworn enemies, and his sworn enemies only, provided always that he does not personally benefit from such guile or cunning and provided always that honour is satisfied. {5}

Furthermore, Mr Henry does not make an obvious logical deduction from his quoted part of Myatt's 1990s Code of Honour which is that the claim by Myatt of using that pseudonym might well be a deception to continue to protect the identity of a comrade or colleague to whom had in the past given his word of honour not to reveal, and which person wrote various articles in *Spearhead* and elsewhere using that pseudonym and who was possibly the contact that Myatt refused to name in his 1998 interview with the antifascist Nick Lowles {6} and whom he mentioned in an earlier letter to Professor Kaplan. {7} Hence Myatt was invoking the clause in that Code regarding deceiving "sworn enemies". For an oath of loyalty once sworn

"can only be ended either: (i) by the man or woman of honour formally asking the person to whom the oath was sworn to release them from that oath, and that person agreeing so to release them; or (ii) by the death of the person to whom the oath was sworn. Anything else is dishonourable." {4}

In the matter of the assertion by Mr Henry that Anton Long was a pseudonym Myatt used, no evidence from primary sources is provided which leads to the conclusion that it is, like the similar claim by Goodrick-Clarke {8} et al., a personal opinion unsupported by evidential facts.

In his essay Mr Henry states that Myatt "posted the insurrectionary manual 'A Practical Guide to Aryan Revolution' on a Canadian website in November 1997." However, he provides no evidential facts for what has become a widespread allegation and in this matter the following facts are relevant and can be verified by primary sources such as custody records at Malvern Police station, records at Charing Cross Police station, files in the archives of SO12, SO13 and MI5, and interviews with the Detectives involved:

In early 1998 Myatt was arrested at his home near Malvern by Detectives from SO12 (Special Branch) of Scotland Yard as part of Operation Periphery which had been set up to investigate him in relation to incitement to racial hatred and conspiracy and incitement to murder. The Police spent seven hours searching Myatt's four-bedroom detached village home where he lived with his wife and family, and seized and removed his computers and files. Myatt was taken to Malvern Police station and interviewed several times. He was later bailed with one of his bail conditions being to attend further interviews with officers from SO12 at Charing Cross Police station in London.

SO12 - in conjunction with British security services and overseas agencies such as the Canadian police with two SO12 officers travelling to Canada - then spent three years trying to find evidence sufficient to bring a criminal prosecution and convict Myatt on such charges. In 1999 following the London nail-bombings and the arrest of Copeland the investigation was widened and included Detectives from the then Anti-Terrorist Branch (SO13) who interviewed Myatt about Copeland.

Despite the three-year long investigation involving multiple law enforcement agencies in the United Kingdom and abroad the Police and forensic teams failed to find evidence that Myatt wrote 'A Practical Guide to Aryan Revolution' or posted it on a Canadian website. They also failed to find any evidence that Myatt knew

Copeland or had influenced his actions. In the Summer of 2001 Myatt was released from his bail, with the Police returning his computers and files.

Generalizations And Rural Communities

Mr Henry, in his essay, makes a generalization about Myatt: that he "diagnosed the world as fundamentally decadent and degenerate". However, Mr Henry provided no primary sources for this claim about Myatt's view of "the world".

The primary sources indicate that in his 1990s National Socialist writings Myatt refers to current societies mostly in the Western world. For example:

"Instead of living in an Aryan society, we are forced to live in repressive, decadent, multi-racial societies which are dedicated to everything Aryan warriors loathe and detest." {9}

"If such 'nationalists' do not have the strength of character to so praise and so respect such a man, for his courageous deeds, then those so-called 'nationalists' are, quite frankly, acting in a sub-human, dishonourable way and - whether they feel it or not, in their hearts - they by such actions of theirs have proved themselves to be just part of the decadent anti-Aryan System we National-Socialists detest." {10}

"National-Socialism believes there are two fundamental ways of living, and thus two fundamental types of society based upon these two ways. There is the material way of living, with individuals striving for, or pursuing, 'happiness, material comfort and wealth'. Then there is the way of excellence, of idealism (or nobility) with individuals striving for an idealistic goal. National-Socialism believes the material way is decadent - a waste of our lives, a waste of the evolutionary potential which we possess." {11}

The context is provided by what he wrote about Iran:

"consider the example of Islam which in this century inspired a revolution in Iran, a revolution against a decadent, repressive, tyrannical, government which slaughtered hundreds of thousands of people, and imprisoned thousands, over several decades, in an attempt to suppress dissent and which was heavily supported by the American government both financially and militarily. But the people were inspired to resist tyranny, without resorting to taking up arms, due to the charismatic leadership of Ayatollah Khomeini who simply explained and put forward the spiritual alternative of Islam.

Gradually, the ideals of Islam inspired more and more people, including those in the Police and the Armed Forces with the result that the tyranny gradually lost the support of not only the people but also those Institutions it had relied on to enforce its tyranny and its decadence." {12}

In the matter of rural communities Mr Henry wrote:

"Achieving racial and cosmic authenticity through aspiring to, and striving towards, emotional authenticity would therefore be a defining pillar of Myatt's Aryan folk community, creating an emotional community based around intense emotional management."

"The enclave would act as an emotional refuge from the emotional regimes of modernity where true Aryans could live and interact as they should, in accordance with a National-Socialist emotionology defined by Myatt."

This is possibly somewhat pejorative, since what standards did Myatt define in regard to personal emotional standards and their expression? Primary sources indicate that the standards Myatt suggested, not defined, were what he understood as the National Socialist personal ethics of honour, loyalty, and duty, as evident, in his estimation, by the actions in combat veterans such as Leon Degrelle and Otto Ernst Remer. {13} In Myatt's view the essence was in an individual living, or aspiring to live, according to such ethical virtues.

"Genuine freedom - the basis for a civilized way of life - lies in the ability of individuals to determine their own lives by being able and willing to physically defend themselves, their own honour and that of their family and kin. {14}

"The essence of National-Socialism can be expressed in three words: honour, loyalty and duty. Personal honour is the basis for the morality of National-Socialism; it is our guide to how we should conduct ourselves. Loyalty is one important practical expression of both personal honour and duty: our honour means that we are loyal to both our duty, and those to whom we have pledged our loyalty.

Our duty is to strive to aid Nature: that is, to strive for personal and racial excellence, for according to National-Socialism race and individual, noble, character are manifestations of Nature - of Nature striving to evolve toward higher forms, toward more Order. That is, our duty is to strive for a personal Triumph of the Will and a folkish Triumph of the Will. Our honour demands that we strive to do this duty in an honourable and loyal way - in accord with the ethics, the morality, of National-Socialism.

This means that whatever we do, we should strive to be honourable - that is, fair, courteous, reasonable, resolute and prepared to defend ourselves, and those to whom we have pledged loyalty. The morality of National-Socialism also demands that we uphold freedom, and truth. Both freedom and truth arise when

strong individuals - individuals of moral character, guided by honour, loyalty and duty - do what is right and strive to create a noble way of living for themselves, their kin and their folk." {15}

In *Why We Must Return To The Land*, Myatt explained what was ethically involved and necessary:

"We should know and act upon the truth that every act of bad-manners by us toward another human being is an act of exploitation. We human beings - and particularly those in the developed Western world - have become like a plague sweeping over the face of this planet, leaving devastation and destruction in our wake. Our treatment of our fellow human beings is appalling: at every level, people are exploited, seen as some sort of commodity, or as some sort of enemy or threat. Where is decency? Where are manners? Where is the slow, quiet, reflection that marks the real rural way of living?

Our treatment of the other life-forms with whom we share this planet is equally appalling, if not more so. We ruthlessly exploit them, as we ruthlessly slaughter them, considering them just another commodity, to be priced and traded and consumed. We do not have to live as we now live, and as most of us want to live. We do not have to exploit other human beings, and other life-forms, and the Earth itself. We can control ourselves; we can exercise restraint; we can choose to restrain our greed, our emotions, our desire for material goods and luxuries. We can behave in a reasoned and well-mannered way toward other human beings.

Such self-control, such restraint, such well-mannered behaviour, is the human thing to do. Thus, we can choose to live in a simple rural way, toiling in harmony and in rhythm with Nature in order to produce what food we need for ourselves and our family, just as others can work in honest trades supplying the essential things we need (such as clothes) which we ourselves cannot make or produce. And all this without the evil of usury or the exploitation caused by factories and industries. Everything that we really need can be made by hand in a natural way in a natural community in a small area. Everything that we do not need requires industry, commerce, business, factories and exploitation.

We all have a choice, as we all have the capacity to change ourselves for the better by using our will: by restraining our desires, our emotions, our needs. We all have the capacity to behave in a rational, civilized, way toward our fellow human beings, and toward the other life-forms which share this planet which is our home." {16}

There therefore is not, as Mr Henry suggests, an abstract, impersonal, "National-Socialist emotionology defined by Myatt" but rather individuals making a choice and deciding matters for themselves.

Conclusion: The Missing Context

It is perhaps unfortunate that Mr Henry does not mention the wider context of Myatt's idea of a rural homeland, which is (i) that it manifested his non-racist (re)interpretation of National Socialism as evident in his Reichsfolk organization and such writings as his 111yf (2000) article *Why National-Socialism is Not Racist* {17} and (ii) that post-2010 he rejected National Socialism, wrote texts such as *Understanding and Rejecting Extremism* {18} and *Analysing National Socialism*, {19} and, based on his personal forty years experiences as both a Muslim and a National Socialist, not only developed what he termed the philosophy of pathei-mathos {20} with its virtues of compassion, humility, and empathy but also placed his former Code of Honour into a wider metaphysical context writing in 2014 that honour:

"cannot be extracted out from the 'living moment' and our participation in the moment; for it only through such things as a personal study of the culture of pathei-mathos and the development of the faculty of empathy that a person who does not naturally possess the instinct for δίκη can develop what is essentially 'the human faculty of honour', and which faculty is often appreciated and/or discovered via our own personal pathei-mathos." {21}

Thus, in respect of honour, there can be no supra-personal 'code of honour' - written or oral - which an individual seeks to uphold and live by, since honour, in Myatt's post-2011 philosophy of pathei-mathos, is not an ideal to be followed or aspired to. A person thus does what is honourable - in the "immediacy of the personal, living, moment" - because it is their nature, a wordless part of their way of life, to do so; to behave in such a manner that there is, in such a moment, a natural balancing of Life itself, since the personal virtue of honour is:

"a practical, a living, manifestation of our understanding and appreciation of the numinous; of how to live, to behave, as empathy intimates we can or should in order to avoid committing the folly, the error, of ὕβρις [hubris], in order not to cause suffering, and in order to re-present, to acquire, ἁρμονίη [balance, harmony]." {22}

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{1} <https://doi.org/10.1080/14631180.2024.2319484>

{2} Refer to Appendix One for an explanation, by Myatt, of what is philosophically meant and implied by the term

'abstraction'.

{3} Other recently developed categories in the new field of study regarding 'extremism' include "mixed, unclear or unstable (MUU) ideologies", fringe fluidity, fused extremism and ideological convergence, to each of which Myatt has been assigned by various academics and propagandists.

{4} *A Matter of Honour*, 2012, <https://davidmyatt.wordpress.com/wp-content/uploads/2018/08/a-matter-of-honour.pdf>

{5} *The Religion of National-Socialism*, third edition, 2003, <https://archive.org/download/davidmyatt-ns-religion/davidmyatt-ns-religion.pdf>

This edition is five years after Myatt's conversion to Islam, qv. Appendix Three. Furthermore, in 1998, after founding his Reichsfolk organization, Myatt revised the Code to include women, with this revised text given in full in Appendix Two.

Reichsfolk is mentioned by Jeffrey Kaplan in his *Encyclopedia of White Power: A Sourcebook on the Radical Racist Right*. Rowman & Littlefield, 2000. pp.251-253

{6} Interview with the antifascist Nick Lowles, the context of which is provided in the section *The Infamous Post Box Interview of The Modern Tale Of An Antifascist Propagandist*, 2022.

{7} Refer to footnote #51 of Kaplan's book *Nation and Race*. Northeastern University Press. 1998.

{8} qv. Myatt's *A Matter of Honour*, op.cit.

{9} *Why We Need An Aryan Revolution*, n.d.

{10} *The National-Socialist* newsletter, Number 12, 107 yf

{11} *What Is National-Socialism?* in *Ethical National-Socialism*, Reichsfolk, 2009. <https://cosmicreich.files.wordpress.com/2011/03/ethical-ns>

{12} *Consider The Centuries, Not The Years*, n.d. (c.1998)

{13} "I had spent many of the previous months eagerly reading about nationalism, about National-Socialist Germany, and especially about Adolf Hitler, inspired by an account of the actions of Otto Ernst Remer, on that day in July 1944 during the Second World War. Such loyalty; such a sense of duty; such honour; such forthright warrior action. To me, in the moment of my reading, then as after, Remer seemed the perfect embodiment of the warrior; of the type of person who might build the new society I had often theorized about." *Myngath*, 2013, <https://davidmyatt.wordpress.com/wp-content/uploads/2013/04/david-myatt-myngath.pdf>

In an interview in 2023 Myatt said: "As for honour, what initially inspired me in the late 1960s were the actions of Otto Ernst Remer, a recipient of the Knights Cross with Oak Leaves, in July 1944. Some years later Remer presented me with a photograph of him taken after the battle of Kharkov in 1943." Australian Interview, *An Uncertitude Of Knowing: Four Interviews*, 2023, ISBN 9798394746574

{14} *National-Socialism, Morality and Justice*, n.d.

{15} *Idealism, the Third Reich and the Essence of National-Socialism*, in *Ethical National-Socialism*, <https://cosmicreich.wordpress.com/ethical-national-socialism/>

{16} The essay is dated JD2452043.173 which resolves to May 13, 2001. Which is three years after Myatt's conversion to Islam, qv. Appendix Three.

{17} *Why National-Socialism is Not Racist*, included in *Ethical National-Socialism*, op.cit.

{18} <https://davidmyatt.wordpress.com/wp-content/uploads/2022/10/david-myatt-rejecting-extremism.pdf>

{19} <https://davidmyatt.wordpress.com/wp-content/uploads/2019/06/dwm-problems-ns.pdf>

{20} <https://davidmyatt.wordpress.com/wp-content/uploads/2022/10/numinous-way-pathe-mathos-v7.pdf>

{21} *The Way Of Pathei-Mathos - A Précis*. Included in *One Vagabond In Exile From The Gods: Some Personal and Metaphysical Musings*, <https://davidmyatt.wordpress.com/wp-content/uploads/2023/12/viator.pdf>

{22} David Myatt, *The Numinous Balance of Honour*, in *The Numinous Way of Pathei-Mathos*, op.cit.

Appendix One

Abstractions And Ontology

The philosophical use of the term 'abstraction' is explained by Myatt in his *The Numinous Way Of Pathei-Mathos*,

"An abstraction is a manufactured generalization, a hypothesis, a posited thing, an assumption or assumptions about, an extrapolation of or from some-thing, or some assumed or extrapolated ideal 'form' of some-thing. Sometimes, abstractions are generalization based on some sample(s), or on some median (average) value or sets of values, observed, sampled, or assumed.

Abstractions can be of some-thing past, in the present, or described as a goal or an ideal which it is assumed could be attained or achieved in the future. All abstractions involve a causal perception, based as they are on the presumption of a linear cause-and-effect (and/or a dialectic) and on a posited or an assumed category or classification which differs in some way from some other assumed or posited categories/classifications, past, present or future. When applied to or used to describe/classify/distinguish/motivate living beings, abstractions involve a causal separation-of-otherness; and when worth/value/identity (and exclusion/inclusion) is or are assigned to such a causal separation-of-otherness then there is or there arises hubris.

Abstractions are often assumed to provide some 'knowledge' or some 'understanding' of some-thing assigned to or described by a particular abstraction. For example, in respect of the abstraction of 'race' applied to human beings, and which categorization of human beings describes a median set of values said or assumed to exist 'now' or in some recent historical past.

According to the philosophy of pathei-mathos, this presumption of knowledge and understanding by the application of abstractions to beings - living and otherwise - is false, for abstractions are considered as a primary means by which the nature of Being and beings are and have been concealed, requiring as abstractions do the positing and the continuation of abstractive opposites in relation to Being and the separation of beings from Being by the process of ideation and opposites." {1}

In his *Introduction* to his *The Numinous Way Of Pathei-Mathos* he writes that:

"empathy and pathei-mathos lead us away from the abstractions we have constructed and manufactured and which abstractions we often tend to impose, or project, upon other human beings, upon ourselves, often in the belief that such abstractions can aid our understanding of others and of ourselves, with a feature of all abstractions being inclusion and exclusion; that is, certain individuals are considered as belonging to or as defined by a particular category while others are not.

Over millennia we have manufactured certain abstractions and their assumed opposites and classified many of them according to particular moral standards so that a particular abstraction is considered good and/or beneficial and/or as necessary and/or as healthy, while its assumed dialectical opposite is considered bad (or evil), or unnecessary, or unhealthy, and/or as unwarranted [...]

We human beings have continued to manufacture abstractions and continue to assign individuals to them, a useful example being the abstraction denoted by the terms The State and The Nation-State and which abstraction, with its government, its supra-personal authority, its laws, its economy, and its inclusion/exclusion (citizenship or lack of it) has come to dominate and influence the life of the majority of people in the West.

Ontologically, abstractions - ancient and modern - usurp our connexion to Being and to other living beings so that instead of using wordless empathy and pathei-mathos as a guide to Reality we tend to define ourselves or are defined by others according to an abstraction or according to various abstractions. In the matter of the abstraction that is The State there is a tendency to define or to try to understand our relation to Reality by for example whether we belong, are a citizen of a particular State; by whether or not we have an acceptable standard of living because of the opportunities and employment and/or the assistance afforded by the economy and the policies of the State; by whether or not we agree or disagree with the policies of the government in power, and often by whether or not we have transgressed some State-made law or laws.

Similarly, in the matter of belief in a revealed religion such as Christianity or Islam we tend to define or understand our relation to Reality by means of such an abstraction: that is, according to the revelation (or a particular interpretation of it) and its eschatology, and thus by how the promise of Heaven/Jannah may be personally obtained.

Empathy and pathei-mathos, however, wordlessly – sans denotatum, sans abstractions, sans a dialectic of contradictory opposites – uncover physis: our physis, that of other mortals, that of other living beings, and that of Being/Reality itself. Which physis, howsoever presenced – in ourselves, in other living beings, in Being – is fluxive, a balance between the being that it now is, that it was, and that it has the inherent (the acausal) quality to be."

Appendix Two

The Code of Honour

The word of a man or woman of honour is their bond - for when a man or woman of honour gives their word ("On my word of honour...") they mean it, since to break one's word is a dishonourable act. An oath of loyalty or allegiance to someone, once sworn by a man or woman of honour ("I swear by my honour that I shall...") can only be ended either: (i) by the man or woman of honour formally asking the person to whom the oath was sworn to release them from that oath, and that person agreeing so to release them; or (ii) by the death of the person to whom the oath was sworn. Anything else is dishonourable.

A man or woman of honour is prepared to do their honourable duty by challenging to a duel anyone who impugns their honour or who makes dishonourable accusations against them. Anyone so challenged to a duel who, refusing to publicly and unreservedly apologize, refuses also to accept such a challenge to a duel for whatever reason, is acting dishonourably, and it is right to call such a person a coward and to dismiss as untruthful any accusations such a coward has made. Honour is only satisfied - for the person so accused - if they challenge their accuser to a duel and fight it; the honour of the person who so makes such accusations or who so impugns another person's honour, is only satisfied if they either unreservedly apologize or accept such a challenge and fights such a duel according to the etiquette of duelling. A man or woman of honour may also challenge to a duel and fight in such a duel, a person who has acted dishonourably toward someone whom the man or woman of honour has sworn loyalty or allegiance to or whom they honourably champion.

A man or woman of honour always does the duty they have sworn to do, however inconvenient it may be and however dangerous, because it is honourable to do one's duty and dishonourable not to do one's duty. A man or woman of honour is prepared to die - if necessary by their own hand - rather than suffer the indignity of having to do anything dishonourable. A man or woman of honour can only surrender to or admit to defeat by someone who is as dignified and as honourable as they themselves are - that is, they can only entrust themselves under such circumstances to another man or woman of honour who swears to treat their defeated enemy with dignity and honour. A man or woman of honour would prefer to die fighting, or die by their own hand, rather than subject themselves to the indignity of being defeated by someone who is not a man or woman of honour. A man or woman of honour treats others courteously, regardless of their culture, religion, status, and race, and is only disdainful and contemptuous of those who, by their attitude, actions and behaviour, treat they themselves with disrespect or try to personally harm them, or who treat with disrespect or try to harm those whom the individual man or woman of honour have personally sworn loyalty to or whom they champion.

A man or woman of honour, when called upon to act, or when honour bids them act, acts without hesitation provided always that honour is satisfied.

A man or woman of honour, in public, is somewhat reserved and controlled and not given to displays of emotion, nor to boasting, preferring as they do deeds to words. A man or woman of honour does not lie, once having sworn on oath ("I swear on my honour that I shall speak the truth...") as they do not steal from others or cheat others for such conduct is dishonourable. A man or woman of honour may use guile or cunning to deceive sworn enemies, and sworn enemies only, provided always that they do not personally benefit from such guile or cunning and provided always that honour is satisfied.

Appendix Three

The date of several essays or revisions of essays relating to National Socialism are after Myatt's conversion to Islam, which Myatt explained in a 2023 interview with an Australian journalist, admitting that he

"kept certain channels of communication open particularly concerning Reichsfolk, and, in anticipation of a forthcoming criminal trial following my arrest in 1998 by SO12, I was preparing a defence since their criminal investigation was ongoing only ending in the Summer of 2001 when I released from my bail after it was found that there was insufficient evidence to bring me to trial.

This preparation included having some of my National-Socialist writings re-issued, one of which was the essay *Why National-Socialism is Not Racist*, and another *The Theology Of National-Socialism: An Examination of National-Socialism, Christianity and Islam*, in which I had written,

Honour demands that we treat people, regardless of their race, their culture, their religion, their 'political views' with fairness and respect. That is, honour demands that we have manners and are polite: that we strive to act with nobility of character; that we judge people by their deeds and in

particular by how they act toward us [...] It really is about time that we who uphold the noble way of life which is National-Socialism lived according to our own ethics and began to explain, openly and in clear words, the noble reality of National-Socialism. No matter how dire our situation may be, or appears to be, and no matter how many non-Aryans may live in what were once our own nations, we must hold fast to our own ethics and not allow ourselves be tricked into accepting the Zionist version of 'National Socialism' with its hate-filled, irrational, Hollywood 'nazis'.

It was during this time that I wrote *The Question of National-Socialism, Racism and Tolerance* which led me later that year (2001) to conceive a practical plan to try and bring National-Socialists and Muslims together in order to combat, in various ways, what I considered were our mutual enemies. In furtherance of which I wrote tracts such as the multipart *The National-Socialist Guide to Understanding Islam*, in which I broached the subject of 'martyrdom operations' by Muslims, the last edition of which 'guide' was published in 1424 AH."

The interview is included in *An Uncertainty Of Knowing: Four Interviews*, ISBN 979-8394746574. Gratis open access pdf: <https://archive.org/download/myatt-four-interviews/myatt-four-interviews.pdf>

The Imagined Emotionology Of Mr Henry Part Two

Overview

In Part One of our analysis of the 2024 essay by Clive Henry titled *David Myatt's Imagined Emotionology, his Striving for Authentic Aryan Emotional Communities, and the Dishonourable Wulstan Tedder*, {1} we wrote that he:

"applies various fairly recently developed categories, causal abstractions, to describe Myatt and the idea of a rural homeland which Myatt wrote about toward the end of his three decades (1968-1998) as a neo-nazi activist and National Socialist ideologue. These categories include: (i) Barbara Rosenwein's notion of emotional communities; (ii) William Redd's concept of emotional management; and (iii) Sara Ahmed's notion of emotional hardness. In the matter of the causal abstractions it is our view that, when applied to human beings, they are or they can be dehumanizing since the person or persons so categorized is or are judged according to the moral criterion or criteria assigned to, or assumed to be associated with, a particular category." {2}

Here, in Part Two, with reference to primary sources, we consider (i) in Chapter One more of his specific claims and (ii) in Chapter Two his application of categories to describe political world-views such as fascism, a term which he uses in a generalized sense "in accordance with the new consensus definition formulated by [Roger] Griffin as a genus of political ideology whose mythic core in its various permutations is a palingenetic form of ultranationalism". {1}

Chapter One: Specific Claims

They are:

(i) that 'the world', according to Myatt "had been corrupted by nemetic Jewish forces, which he frequently referred to as ZOG (Zionist Occupational Government) [...] who had utilised Christianity, liberalism, Marxism, capitalism, and multiculturalism to weaken and destroy Aryanism" and

(ii) that "these malevolent influences were embodied in Myatt's figure of Homo Hubris, the devolved antithesis of his authentic Aryan," and

(iii) that "Myatt envisions this new, devolved being living in a constant state of oscillation between boredom and distraction, never at ease in solitary, quiet moments, and driven by selfish desires, or by abstract wants manufactured by ZOG."

it is notable that the only citation Mr Henry provides for the above three claims is Myatt's tract *The Meaning of Race and Nature* whose correct and full title is *The Meaning of Life: Race and Nature*, which was divided into three sections:

Part One: The Organic Nature of National-Socialism

Part Two: Folk and Fatherland

Part Three: Beyond The Egotism Of The Past - A Revolutionary National-Socialist Manifesto

It was published by Thormynd Press, York, in 1996 in an edition of 40 pages with a copy available in the British Library (YK.1996.b.13967) and, as of June 2024, is available on-line. {3}

(iv) The claim by Mr Henry is that:

"Myatt's concept of authenticity ultimately switches from an articulation of individual meaning and sovereignty to a submission to Aryan group identity."

The World

In regard to the claim by Mr Henry that Myatt wrote about 'the world' being corrupted and decadent, as we noted in Part One:

"Mr Henry, in his essay, makes a generalization about Myatt: that he 'diagnosed the world as fundamentally decadent and degenerate'. However, Mr Henry provided no primary sources for this claim about Myatt's view of 'the world'. The primary sources indicate that in his 1990s National Socialist writings Myatt refers to current societies mostly in the Western world." {2}

We then proceeded to provide context by quoting from those primary sources which revealed that, contrary to the claim by Mr Henry, Myatt did not make sweeping generalizations about 'the world'.

in addition, in the source Mr Henry cited for his three claims we find this in regard to 'the world',

"Many people understand that what is occurring cannot go on without some great catastrophe occurring. If such growth does continue, unchecked, we will be left with only a few unspoilt places where Nature can be felt and known, with these few places being almost over-run with people escaping from the urban and industrial wastelands. If such growth does continue, the social problems which are developing will increase. If such growth and such a pursuit of self-indulgence and materialism does continue, then our Western world - and probably the rest of the world as well - will become an inhuman place to live, with increasing and constant social turmoil, and with a loss of everything human and valuable. What is human - and valuable for us - is an awareness of our own place in the natural "scheme of things"; that is, a perspective, a depth of vision, an understanding of how we as individuals are balanced between the past and the future, and of how important Nature is for us - the creator, and mother of us all, on whom we all ultimately depend for food and our well-being, and whom we should respect, if not revere." {3}

Which, contra Mr Henry, is not about the world "having been corrupted by nemetic Jewish forces." Indeed, the terms Jew and Jewish do not occur anywhere in Myatt's 1996 tract *The Meaning of Life: Race and Nature*.

Homo Hubris, Boredom, and Distraction

Nowhere in the source Mr Henry cited do we find any mention of 'Homo Hubris' and find instead a section titled *The Denizen Of The Future* from which this a quote with the context being Nature and its continuing decimation:

Many people understand that what is occurring cannot go on without some great catastrophe occurring. If such growth does continue, unchecked, we will be left with only a few unspoilt places where Nature can be felt and known, with these few places being almost over-run with people escaping from the urban and industrial wastelands. If such growth does continue, the social problems which are developing will increase. If such growth and such a pursuit of self-indulgence and materialism does continue, then our Western world - and probably the rest of the world as well - will become an inhuman place to live, with increasing and constant social turmoil, and with a loss of everything human and valuable. What is human - and valuable for us - is an awareness of our own place in the natural "scheme of things"; that is, a perspective, a depth of vision, an understanding of how we as individuals are balanced between the past and the future, and of how important Nature is for us - the creator, and mother of us all, on whom we all ultimately depend for food and our well-being, and whom we should respect, if not revere.

If change and growth continue on unchecked, with Nature despoiled, then a new type of human being will be created - the urbanized denizen who knows nothing of the wild profundity of Nature, and who therefore does not respect Nature, and who has no real perspective on life. This denizen will therefore be vainly arrogant and weakly self-indulgent, addicted to personal pleasures. All this denizen will know of Nature is the artificial, almost life-less and totally god-less "nature" encountered in "countryside parks", in the barren, chemically-polluted fields of agri-business farms, and in well-kept, well-trodden "nature trails". The waking hours of this denizen will be filled with music of one sort or another, and entertainment, and possibly some work in some enclosed building or house, and he/she will feel at home in cities, in motor vehicles, in buildings and houses, and uncomfortable in what is left of the "real world". This denizen will have plenty of "spare-time" to indulge themselves in an unreal way through organized and controlled "games" and "sports" and "thrill-seeking pastimes". This denizen would not know what to do if he/she found themselves alone for any length of time, in a quiet place, with no "entertainment systems", and they would do almost anything to avoid prolonged and uncomfortable exposure to the "natural elements". They would exercise and exert themselves - but just a little, and probably in some indoor "gym" or "sports club".

The concerns of this urbanized denizen would be either personal ones, or abstract ones manufactured for such denizens by the international commercial and political concerns which would control, in an almost tyrannical way, all if not most of the nations of the world. Without knowing it, this denizen would be controlled - and looked after - by such concerns from the cradle to the grave. Gradually, the world itself would become a gigantic multi-national "theme park" for the enjoyment of such denizens, whom the international commercial and political concerns would want to keep well-entertained, well-fed and reasonably docile, since such denizens would be the workers who would keep the whole unnatural System going. {3}

Which, while a rather harsh and politicized generalization about a particular type of person, does not imply 'malevolent' in any sense, and with Mr Henry apparently replacing Myatt's use of the political term 'the System' with the specific term ZOG, while 'the System' is generally used by political activists of various persuasions and by others to refer to a powerful entity or entities, such as a government and/or a social group, who or which are considered to influence and/or control the lives of people.

There is also no mention by Myatt of "a constant state of oscillation between boredom and distraction" only of an "urbanized denizen who knows nothing of the wild profundity of Nature, and who therefore does not respect Nature, and who has no real perspective on life. This denizen will therefore be vainly arrogant and weakly self-indulgent, addicted to personal pleasures."

Furthermore, Mr Henry does not supply any context, for while some of the views that Myatt expresses in his tract *The Meaning of Life: Race and Nature*, especially those about 'racially-mixed' individuals, are politicized generalizations, uncouth and dated, Myatt only a few years later and while still a National Socialist, would repudiate them as he developed what he termed 'ethical National Socialism' influenced as he later admitted by not only Leon Degrelle and Otto Ernst Remer, but Jost Turner, {4} leading him to write his *Why National-Socialism is Not Racist* text {5} and other texts which contained passages such as this:

"National-Socialism does not preach or teach any form of racial hatred or racial intolerance. Instead, it encourages us to: (i) be proud of our own race, our racial culture and racial heritage, and (ii) be tolerant and honourable and so accept that other races have a natural right to live in freedom and be proud of their own race, racial culture and racial heritage. One of the primary practical aims of this new religion is to encourage the creation of separate, free ethnic homelands with these different homelands cooperating together for their mutual benefit.

Essentially, the religion of National-Socialism seeks to change both individuals, and the world itself, by seeking to encourage individuals to understand the divine, uphold the noble ideals of National-Socialism, and dedicate themselves to striving to implement those ideals in a practical way." {6}

Chapter Two: Authenticity

Mr Henry states that he uses the term according to the specific definition of Umbach and Humphrey which is:

"To be authentic is to identify with, or claim ownership of, a narrative of origins, or a sense of original and unadulterated selfhood. To assert or reclaim authenticity is to reject any force or process that separates or alienates the individual from their true identity, character, or sense of purpose." {1}

In his *Why We Must Return To The Land* Myatt uses the term authentic several times:

"We must return to the land, to a less materialistic, more rural, way of living, because only such a way of living with its close and intimate contact with Nature and with its often hard manual work enables us to live in an authentic and human way.

The modern way of living - in vast urban sprawls with their commerce, their industry, their easy travel - is an inauthentic and inhuman way of living which has also encouraged, and indeed made possible, the development of a real tyrannical State whose very vastness and laws are a contradiction of everything that is human.

Humanity resides in reason, in the slow accumulation of knowledge and wisdom from direct personal experience, and in the direct and reasoned (that is: hospitable, honourable and well-mannered) contact with fellow human beings. Judgement of others is thus a judgement based on personal knowledge of them. In particular, humanity means a judgement that arises from slowly reflecting upon things that we ourselves have experienced at first hand." {7}

He thus uses inauthentic in reference to modern urban-based life as opposed to a rural living on the land and thus in accord with what he wrote in his *The Meaning of Life: Race and Nature* and in many other tracts of the same time about 'authentic' rural living.

This "slowly reflecting upon things that we ourselves have experienced at first hand", often according to Myatt obtainable by a rural way of living and manual work, is not to "claim ownership of a narrative of origins," and neither is it a sense of "unadulterated selfhood" as Mr Henry, following Umbach and Humphrey, claims.

Myatt simply states that "we should know and act upon the truth that every act of bad-manners by us toward another human being is an act of exploitation" which is not the 'authenticity' that Mr Henry, et al, ascribes to fascism "whereby an authentic life can be sought through the identification and pursuit of some defining, immutable, eternal essence."

Good manners, and a rural way of living, do not involve such a "defining, immutable, eternal essence" nor the pursuit of it. Neither are they a political ideology; instead they are examples of an alternative way of life, a life-style, consciously and rationally chosen.

"We can behave in a reasoned and well-mannered way toward other human beings. Such self-control, such

restraint, such well-mannered behaviour, is the human thing to do. Thus, we can choose to live in a simple rural way, toiling in harmony and in rhythm with Nature in order to produce what food we need for ourselves and our family, just as others can work in honest trades supplying the essential things we need (such as clothes) which we ourselves cannot make or produce. And all this without the evil of usury or the exploitation caused by factories and industries. Everything that we really need can be made by hand in a natural way in a natural community in a small area." {7}

Thus there is not, as Mr Henry claims, "a submission to Aryan group identity" only individuals and families deciding for themselves to live an alternative way of life, sometimes with those that they feel share their own 'folk or ancestral' culture and values. Such a consciously chosen life-style takes the individual far away from fascism as Mr Henry, following Roger Griffin, has defined it.

Conclusion: Stereotyping And The Missing Context

The essay by Mr Henry is in our opinion flawed for three reasons:

1. Because it amounts to stereotyping by only considering a few writings by Myatt, from a specific time, and those out of context. Writings which, in the 1990s and thus soon afterwards while he was still a National Socialist, were deprecated by Myatt himself as evident in his 'ethical National-Socialism' {8}, and then, post-2011, completely rejected by him as evident in his texts (i) *Hitler, National-Socialism, and Politics – A Personal Reappraisal* and (ii) *Some Philosophical and Moral Problems of National-Socialism*. {9}
2. Because it attempts to, and as we have described in this part and in Part One, but fails to describe Myatt and those 1990s National Socialist writings of his in terms of causal abstractions, misunderstanding both 'the nature of Myatt' {10} with his decades-long experiential life culminating in his philosophy of pathei-mathos, {11} and as described here, fails in describing Myatt's idea of a rural homeland in terms of both fascism and the abstractions regarding 'emotionology' that Mr Henry employs.
3. Because he does not supply citations from primary sources for various claims that he makes, such as that Anton Long was a pseudonym used by Myatt, and that "these malevolent influences were embodied in Myatt's figure of Homo Hubris".

Selann Ibotæ, et allæ
2024 (v. 1.07)

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{1} <https://doi.org/10.1080/14631180.2024.2319484>

{2} <https://davidmyatt.wordpress.com/wp-content/uploads/2024/06/imagined-emotionology.pdf>

{3} <https://archive.org/download/race-and-nature/race-and-nature.pdf>

{4} "The revisionist, non-racist, National-Socialism developed by David Myatt in the 1990s and manifest in the Reichsfolk group [was inspired] by Myatt's meetings with Waffen-SS General Leon Degrelle and by his correspondence with Jost Turner whose vision was of a new Aryan folk-community in America and of other NS kindred communities around the world." *Reichsfolk: A New Interpretation Of National Socialism*, <https://archive.org/download/two-types-ns/two-types-ns.pdf>

As for Ernst Remer, his non-racism was evident in the fact that he lived for a while, after the second world war, in Egypt and became adviser to Gamal Abdel Nasser; was acquainted with Yasser Arafat and a comrade of Omar Amin, a Waffen-SS officer living in Egypt who had converted to Islam. qv. *David Myatt, Australian Interview, 2023, An Uncertitude Of Knowing: Four Interviews, 2023, ISBN 9798394746574*

{5} *Why National-Socialism is Not Racist*, included in *National-Socialism and Islam: The Case for Co-operation*, <https://archive.org/download/ns-islam/ns-islam.pdf>

{6} *The Religion of National-Socialism*, <https://archive.org/details/davidmyatt-ns-religion>

{7} The essay is dated JD2452043.173 which resolves to May 13, 2001. Which is three years after Myatt's conversion to Islam, qv. Appendix Three of Part One.

(8) qv. <https://cosmicreich.wordpress.com/wp-content/uploads/2011/03/ethical-ns.pdf>

{9} Both available in <https://davidmyatt.wordpress.com/wp-content/uploads/2019/06/dwm-problems-ns.pdf>

{10} qv. *David Myatt And The Pinch of Destiny*, in *An Uncertitude Of Knowing: Four Interviews, 2023, ISBN 9798394746574*

{11} qv. *The Numinous Way Of Pathei-Mathos*, <https://perceiverations.wordpress.com/wp-content/uploads/2022/10>

David Myatt, The Idea Of A Rural Homeland, And The Pursuit Of The Numinous

Preface

A recent essay by an academic concerning Myatt's idea of an Aryan homeland, which Myatt described toward the end of his years (1968-1998) as a neo-nazi activist, has renewed interest in the idea. Given the use by the author of that essay of fairly recent manufactured abstractions, ¹ based on theories such as "emotionology" to (re)interpret Myatt's idea and Myatt himself in a particular, political and dehumanizing way, we present here (i) an overview of Myatt's idea as evident in his writings; (ii) how, in our view, that idea manifested his non-racist (re)interpretation of National Socialism as evident in his Reichsfolk organization ² and such writings as his 111yf (2000) article *Why National-Socialism is Not Racist* written while he was on bail following his arrest in 1998, by Special Branch (SO12) as part of Operation Periphery, on suspicion of incitement/conspiracy to murder and incitement to racial hatred; and (iii) how that idea was ethically developed and finally, post-2010, rejected by Myatt along with his rejection of National Socialism.

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1. Refer to Appendix One for an explanation of what is philosophically meant and implied by the term 'abstraction'.

2. Reichsfolk is mentioned by Jeffrey Kaplan in his *Encyclopedia of White Power: A Sourcebook on the Radical Racist Right*. Rowman & Littlefield, 2000. pp.251-253

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A Return To The Land

In March of 1998 Myatt devoted the whole of issue 30 of his *The National-Socialist* newsletter to an article titled *The Final Solution* the beginning of which we quote in full since it provides the necessary, albeit neglected, context for his homeland idea:

We need to be open and honest about the final solution - the correct solution - to the fundamental problem which afflicts our race.

First, however, it is necessary to clearly state what the fundamental problem is. The fundamental problem is not "the Jews"; the fundamental problem is not "Zionist power"; the fundamental problem is not "immigration" nor even non-Aryan races. The fundamental problem which afflicts our race is, quite simply, we ourselves: our egotism, our selfishness.

This egotism manifests itself in the following: (1) a lack of racial awareness - a total and utter lack of any sense of racial identity, of racial solidarity and a total unawareness of our own Aryan heritage and culture; (2) a desire for material comfort and pleasure; (3) the attitude - of "me first!", "me right!" - which makes us dishonourable, disloyal, and disruptive and which causes us to shirk our duty to our folk and Nature herself when, that is, we are aware we have such a duty.

The basic cause of this egotism is our un-Aryan, un-civilized modern way of life. The modern world we Aryans live in is, for most of us, the urban world - the world of cities and large towns. It is this urban world which has created our modern way of life. This way of life is the way of fast, easy travel, of readily available entertainment, of readily available opinions in newspapers and on television, of motor vehicles, of "office work", of "factory work", of housing estates, of Banks.

The people of this world of cities and large towns spend most of their lives enclosed - in houses, in offices, in factories, in motor vehicles. The world outside - Nature herself in all her primal power and majesty - is experienced only rarely, for this outside world is merely "passed through" on a journey in some vehicle or used for a safe, tame "tourism" of a few days or weeks. In the same way, the food which the people of this world eat is packaged for them - rarely grown by their own hands, rarely nurtured and killed by them. Even the work that most of the people of this world do is not too hard - not physically demanding hour after hour, day after day, week after week. For the most part, it is "indoor" work, and the change of seasons, the change of day to night, makes very little difference.

The result of all this enclosure - this distancing from Nature - is the modern attitude of urban people with their egotism and their total loss of contact with their own racial heritage, traditions and culture.

It is this urban attitude - the materialism of the urban way of life - which has brought us to where we are now, living in a multi-racial society with millions of non-Aryans around us. It is this urban attitude which has allowed this anti-Aryan society to flourish so that now those who control this society can actively suppresses any dissent to their anti-Aryan policies without the majority of Aryans even noticing what is really going on.

Since this urban attitude - this egotism - is the cause of our fundamental problem, it is this urban attitude

which we must change.

The real solution - the final solution - to this urban attitude is for us to live in a different way. Basically, in the long term, we need a totally new type of society: a rural-based one, not an urban one as at present. We need hard physical or manual work. We need to live among our own kind in small communities where we personally know our neighbours, and where we help them, and them us, in hard or difficult times and where we cooperate with them for our mutual benefit. We need to be in contact again with Nature - with the changes brought about by the seasons and the changes which Nature herself causes and which we cannot foresee or control. We need to grow and nurture the food that we eat - or at the very least participate in some way in its production, its harvesting. "

In a later essay, *Why We Must Return To The Land*, Myatt explained what was ethically involved and necessary, and it is no surprise that critics, politically motivated or otherwise, ignore such early writings of his which deal with ethics:

We should know and act upon the truth that every act of bad-manners by us toward another human being is an act of exploitation.

We human beings - and particularly those in the developed Western world - have become like a plague sweeping over the face of this planet, leaving devastation and destruction in our wake. Our treatment of our fellow human beings is appalling: at every level, people are exploited, seen as some sort of commodity, or as some sort of enemy or threat. Where is decency? Where are manners? Where is the slow, quiet, reflection that marks the real rural way of living?

Our treatment of the other life-forms with whom we share this planet is equally appalling, if not more so. We ruthlessly exploit them, as we ruthlessly slaughter them, considering them just another commodity, to be priced and traded and consumed.

We do not have to live as we now live, and as most of us want to live. We do not have to exploit other human beings, and other life-forms, and the Earth itself. We can control ourselves; we can exercise restraint; we can choose to restrain our greed, our emotions, our desire for material goods and luxuries. We can behave in a reasoned and well-mannered way toward other human beings.

Such self-control, such restraint, such well-mannered behaviour, is the human thing to do. Thus, we can choose to live in a simple rural way, toiling in harmony and in rhythm with Nature in order to produce what food we need for ourselves and our family, just as others can work in honest trades supplying the essential things we need (such as clothes) which we ourselves cannot make or produce. And all this without the evil of usury or the exploitation caused by factories and industries. Everything that we really need can be made by hand in a natural way in a natural community in a small area. Everything that we do not need requires industry, commerce, business, factories and exploitation.

We all have a choice, as we all have the capacity to change ourselves for the better by using our will: by restraining our desires, our emotions, our needs. We all have the capacity to behave in a rational, civilized, way toward our fellow human beings, and toward the other life-forms which share this planet which is our home.

The real question is: will we do this? Will we strive to become human and so restrain ourselves? Or will we just carry on as we are, exploiting other human beings, other life-forms, and the Earth itself? {1}

Also ignored by his critics is the salient fact that all his talk about hard physical or manual work is neither romanticism nor ideological idealism by some intellectual but based on his own practical experience, for at the time of these writings he was working outdoors on rural farms. It is thus not, as has been pejoratively alleged, something 'imaginary'.

Myatt's idea of such a return to the land was a development of his earlier view regarding what he termed the spirituality of the National Socialist weltanschauung, writing in his 1998 (1999) essay *The Spirituality of National-Socialism: A Reply to Criticism*,

"What has hitherto not been very well understood in respect of National-Socialism, is that it is not race which defines our humanity - it is honour and reason. Race is our relation to Nature: how Nature is expressed, is manifest, in us. As such race is important and indeed vital; but so is honour. It is the combination of an acceptance of both race and honour which is National-Socialism.

An affirmation of race without an affirmation honour is not National-Socialism, just as an affirmation of honour without an affirmation of race is not National-Socialism. It is this living, organic, dialectic of honour and race which defines National-Socialism itself, and a National-Socialist is an individual who strives to do their honourable duty to both their own race and Nature herself, of which other human races are a part. That is, a National-Socialist must always be honourable, whatever the consequences, or the perceived consequences." {2}

This criteria of honour formed the basis of his *A Brief Criticism of William Pierce* in which he wrote:

The main weakness of the theorizing of Pierce is that he has failed to see that it is a combination of race and honour which defines National-Socialism, and which should define the racist movement in general. Without the evolutionary, moral, concept of honour, there is only the inhuman ethics of the past, and in practice this leads to the creation of people who are ignoble and societies which are anti-evolutionary. Thus, Pierce is firmly stuck in the past: an ignoble past of unreason and dishonour.

This lack of an ethical dimension to his thinking leads to him supporting the old concept of racial struggle and the inhuman consequence of considering that some races are superior to others. In contrast, in my own works I have again and again stressed that while race is important - and our connection to Nature - honour is also important, and in particular honour defines how we view ourselves, others and the world. According to Pierce, race is how we should define ourselves.

Thus, I do not consider the Aryan race as "superior" - only different. Honour demands that we treat other races with respect, and our aim should be the creation of independent ethnic nations which co-operate together, for their mutual benefit, on the basis of honour, respect and reason and not on the basis of some barbaric "struggle" to see who is the strongest. In this sense, I have evolved the ideas of National-Socialism. {2}

Pursuit Of The Numinous

As Myatt developed his idea of an 'Aryan homeland' based on virtues such as honour and a rejection of racism, two things came to dominate his thinking. What he termed 'the numinous' {3} and how he differentiated a folk from the idea, the abstraction, of race, as in his essay *In Pursuit of the Numinous*:

What matters for us at this crucial time are understanding the importance of personal honour; changing our own lives by upholding honour; acquiring an understanding and knowledge of both our own folk, our own culture, and of the situation that faces us and other peoples because of such things as the NWO [New World Order]. Then each individual who has such understanding must make a conscious, honourable decision - based on a true knowledge of our own abilities and strengths - about what they can do to aid our folk, and what they can do which continues their own evolution, that of their folk, and of our species in general.

For some, this might be to live the way of the warrior; for others, it might be to strive to live on the land, creating for themselves, and their family and perhaps some folk-comrades, a rural way of life; for others, it might be to seek to inform others, through words and personal example, about the truths concerning the importance of the folk, the importance of honour, of the Cosmic perspective. For others, it might be extending the culture of their folk through such things as Art, music, literature and Science. {4}

In terms of the difference between a folk and race, he wrote in his *Does Race Matter? A Controversial Answer and a New Ethical Beginning*,

If we assume, for the moment, that we can or could give a satisfactory definition of "race", then the simple, ethical, answer to the question Does Race Matter? is no. No - because "race" (however we attempt to define it) is not, or should not be, the basis for judging, or making any decisions about, any individual. To make such a judgement on such a basis would be immoral, against the ethic of honour.

This is so because "race" itself is an abstraction, an ideal: that is, a manufactured concept which we have imposed upon the reality of individuals. As a manufactured concept, a construct, an abstraction, an ideal, it is something which we impose upon, or project onto, Reality - that is, we give it or assign to it a value which is subjective, not objective. This particular concept itself is subjective because it depends on how it is defined, and on what we extrapolate, or assume, from and based upon that definition.

Thus, this concept of race - like all abstractions - tends to undermine, if not replace, that empathy which I personally consider to be an expression of our humanity and which I personally believe is the basis for our human evolution. That is, like all abstract constructs race is a generalization, which generalization should not be applied to individuals in order to judge them or assign some type of value to them. In contrast, empathy deals directly with individuals - and perceives those individuals (or tends toward perceiving those individuals) - as those individuals are.

However, if instead of asking whether "race" is important we asked whether "the folk" is important, the answer - or at least my own answer - would be both yes, and no: (1) Yes, the folk is important, because I, and Ethical National-Socialism (which represents my own thinking) regard "the folk" as a type of living-being, a manifestation of the life of Nature and thus a presencing of the very Life of the Cosmos. Thus, the folk is not considered to be an abstraction, an ideal, or a constructed, manufactured lifeless "thing"; (2) No, the folk as such is not that important because it is not, and should not be, the or a criteria by which to judge individuals; and because even "the folk" cannot, or should not be, used in any way whatsoever to justify causing any suffering to any other individual.

That is, our ethical criteria are and must be independent of anything and everything - they cannot be qualified, or have any conditions or restrictions imposed upon them: to accept "the folk" or not (and thus to accept whether to belong to some folk community) is thus an entirely individual decision. {4}

He went on to elaborate on the distinction:

"A folk is not an abstract, easily defined, static, 'thing' like the concept of race. It is a living, changing, evolving, being - a unique type of life. What defines a folk is thus far more than a certain set of physical or physiological or genetic characteristics. A folk is a symbiotic being - in symbiosis with the being which is the homeland of that folk, with that community or that collection of folkish communities. All this makes the culture, the Way of Life, the ethos (or soul) of that folk living as well. And it is this living which is numinous, which presences the numinous.

Thus, a folk community cannot be created by some political ideology, nor by some law or laws, or even by a large State. It exists; it lives, already; it dwells in a particular place; it has come into being - or comes into being - over a period of time. Hence, to create a new folk community we begin with what has already come-into-being: the people of the same folk and culture who dwell in what was once their homeland, or whose ancestors came from that homeland. There is then a natural change and evolution - not a politically forced, abstract ideological change - within that community, which natural change and evolution arises over time through such things as following, upholding, the ethic of honour, through responding to the challenges which that community will face, through developing empathy via a dwelling on and working with the land, and through developing reason and understanding. What will result will be a new coming-into-being: a new folk." {5}

Myatt had thus ethically developed his idea of a homeland from one based on preserving an 'Aryan race' in accord with his interpretation of German National Socialism to one of small folk communities. This evolution of Myatt's concept with its ethical foundation, its rejection racism, and its notion of the numinous and of abstractions would lead, a few years later to him rejecting National Socialism and politics as a means of social change and developing his individualistic philosophy of pathei-mathos founded on the virtue of compassion. {6}

The Long-Term Context

To consider Myatt's early writings about an Aryan homeland, and indeed, his National Socialist writings in general, without an appreciation of the long-term context is to misunderstand not only those writings but also Myatt himself, with the long-term context his ultimate rejection of National Socialism in favour of his post-2012 philosophy of pathei-mathos which he slowly developed from his post-2010 'numinous way'. {7}

Which philosophy is the result of his experiences and involvements and learning over five decades, from his thirty years as a neo-nazi activist and ideologue, to his decade as a supporter of Muslim Jihad, to his experiences as a Catholic monk, to his years of working on farms, to the tragic loss of two partners, one through cancer, the other by suicide.

In regard to National Socialism Myatt wrote, in 2012:

"For a long time, I regarded Adolf Hitler as a good man, an honourable man, and National-Socialism - especially my 'revised version' of National-Socialism manifest in Reichsfolk - as either an intimation of the numinous or as an expression of what is noble and honourable.

Now, in respect of Hitler, I ask two questions: (1) 'what is good' and my answer, manifest in The Numinous Way, is that what is good is what is compassionate; what alleviates suffering; what does not cause or contribute to suffering; what manifests love, empathy; and (2) 'what is honourable' and my answer is what is dignified, what manifests self-control, fairness; a balanced judgement. How then does Hitler fare according to these criteria? Do his actions - manifest for example in the Nürnberger Gesetze and their consequences, in his use of krieg in pursuit of some supra-personal aim, and in the use of the abstractions of race and nation - reveal a man of compassion, of balanced judgement, of fairness? Someone who feels and understands the error that is ὕβρις and is therefore circumspect, in touch with and respectful of the numinous? Who knows the limits of appropriate human behaviour? No.

For example, there is nothing honourable in the Nürnberger Gesetze and their consequences; in the personal suffering, the deaths, they caused, in the prejudice and the hatred they engendered and codified. Nothing good in the use of krieg in pursuit of some supra-personal aim; in the suffering and the deaths caused. Nothing good or honourable in the demand for obedience and in the manipulation of people's emotions by rhetoric and propaganda; nothing good or honourable in the punishment of those who were inclined, as is morally right and justified, not to surrender their individual judgement and who thus refused to be obedient in such supra-personal matters, especially in relation to certain 'political' abstractions, such as 'race', nation, and the führerprinzip." {8}

It is interesting and perhaps indicative of our iniquitous era that from 1998 to the present day almost without exception every article or academic paper about or which mentions Myatt from decades ago to the present day includes a section concerning or mentioning certain allegations which have been made about him from 1998. None of which articles or academic papers provide any evidence from primary sources to support such allegations. Instead, the authors rely on secondary and tertiary sources, committing as they do fallacies of reasoning such as the appeal to authority.

Recently one academic even went so far as to question the legitimacy of Myatt's writings about National Socialism

based not only on such unproven allegations but also on his assumptions regarding the personality and intentions of Myatt himself, thus bringing into question the objectivity of that academic given his selective choice of Myatt's, his neglect of the long-term context of those National Socialist writings and his unsourced assumptions about Myatt's intentions and his use of abstractions, based on theories such as "emotionology", to categorize and thus dehumanize Myatt.

However, such questioning of the legitimacy of Myatt's National Socialist writings is apparently part of a larger campaign to discredit Myatt's later, post-2012, writings about not only his rejection of extremism and National Socialism, but his philosophy of pathei-mathos with one strident, long-term Establishment critic, awarded an MBE by the British government in 2016, publicly and repeatedly stating, without providing any evidential facts, that such post-2012 writings are Myatt "lying through his teeth" and that "nothing in Myatt's sanitized autobiography should be taken too seriously".{9}

In regard to his writings about National Socialism and such allegations Myatt wrote in his *A Reply to Allegations* dated 111yf [2000] and following his "door-stepping" interview by the BBC Panorama team in June 2000 {10} when he was living in a village near Malvern, England, and working on a nearby farm:

"For over twenty years, journalists, those opposed to National-Socialism, and dishonourable, egotistical weak-willed rumour-mongers among the so-called racial-nationalist 'Movement', have been circulating rumours and making allegations about my personal involvement with Occultism and Satanism. This is despite the fact that I have denied and do deny ever having been a 'Satanist', and despite the fact that I have stated many times that I regard Satanism as decadent and morally wrong.

These rumours and allegations were started by, and are still circulated by, my enemies for one simple reason - to try and discredit me personally. For, if I can be discredited in such a way, people will not take seriously what I have written about National-Socialism..." {4}

Three years earlier in 1997, Myatt had written his essay *Occultism and National-Socialism* in which he stated:

"National-Socialism and Occultism are fundamentally, and irretrievably, incompatible and opposed to each other. National-Socialism is fundamentally opposed to Occultism for two reasons. Firstly, because National-Socialism is an expression of what is civilized - that is, it represents the reason, order and noble enquiring attitude which gives rise to and which maintains civilization. Philosophically, the foundations of National-Socialism lie in the civilization of ancient Greece, and particularly in the work of Aristotle for whom the cosmos, and thus Nature, were an ordered, awesome and wonderful creation which we, as human beings, could understand, or apprehend, through Thought: through the power of reason.

Furthermore, the cosmos, and thus Nature, are understood as working - as being manifest to us - in accord with certain ordered processes or laws. What exists, obeys such natural laws, and all phenomena - all that we as human beings can observe or know - can be explained in terms of such processes or laws. Understanding arises from a knowledge of these laws, with such laws having to be discovered, by us, through observation and practical experimentation. " {11}

Over twenty years later, in 2022, Myatt was asked about some of the allegations made since 2012:

RS: [Y]our many vociferous politically motivated opponents have not accepted that you have rejected extremism with many still considering you a neo-nazi. Does that bother you?

DM: No. For judging by their deeds and words they live in a different world from the one I now inhabit or rather that I now perceive. My perceivation is a very local and personal one; of my locality, of Nature and its local emanations; of my relatives and friends and my interactions with and concern for them. That other world beyond - or should that be those other worlds beyond - this local personal world no longer concern me given my plenitude of past mistakes, my past hubriatic suffering-causing interference, and my recently discovered Uncertitude Of Knowing.

They, those opponents, in comparison seem to have that Certitude Of Knowing that I for many decades had, breeding as it did and does prejudice, intolerance, hatred, and discouraging as it did and does empathy, forgiveness, and a personal Uncertitude Of Knowing.

RS: One of your politically motivated opponents recently claimed that "nothing in Myatt's sanitized autobiography [Myngath] should be taken too seriously."

Would you care to comment?

DM: The opinion or claim of someone - politically motivated or otherwise - is just their personal opinion or claim at a particular moment. The passing of causal Time - decades, centuries - often places such personal opinions and claims into context often because of some information having become revealed through scholarly research or otherwise, or because of the collapse of the society in which such a personal opinion or claim was propagated and believed by others. {12}

In another interview, also in 2022, Myatt was asked similar questions:

Question:

[They] claim you are still a neo-nazi; that what you write and have written since 2010 such as your autobiography should be treated with suspicion and not taken seriously; that unless you come out in public to attend some sort of 'media circus' and directly answer their questions, they will never believe you; and that you are so concerned about your reputation that you continually search 'social media' sites and anonymously try to not only engage with them but try to cover-up your past. How do you react to such claims?

Reply:

φημί ἐγώ, Μαθεῖν θέλω τὰ ὄντα καὶ νοῆσαι τὴν τούτων φύσιν καὶ γινῶναι τὸν θεόν. Such a seeking to apprehend such things is what now and for the past twenty or so years has occupied me. As for trying to cover-up my past almost everything I wrote during my neo-nazi decades and my decade as a Muslim is archived somewhere. In the case of my neo-nazi decades by what used to be called 'Special Branch' as I learned following my arrest by them in 1998, and also archived on the 'world-wide web' [...]

Therefore, any attempt by me or by anyone to 'cover-up' my past would be pointless. In addition, I have no desire whatsoever to do so since what exists documents my mistakes, failings, extremism, and arrogance which I want those who may be interested to know, and which acknowledgment of my past by me led to that 'change of heart'. One person has used such archives to document my extremism and the weltanschauung I developed after my rejection of that extremism.

As for what they or others claim or believe about me now and the past, it is their burden howsoever brought-into-being, howsoever nurtured and howsoever it might be described by them or by others. Occupied by the aforementioned seeking, I am now too near death, too wearied by my own hubris and acknowledgment of it, too saddened by how so much suffering is still caused despite our human culture of *pathei-mathos*, to be concerned about what others claim or believe about me let alone try to change anyone's beliefs or attitudes by engaging with them in whatever way. {12}

Conclusion

Is it indicative that the long-term perspective of Myatt's National Socialist writings and activism have been neglected, with particular unproven allegations made and repeated for decades leading to not only a public denigration and dehumanizing of him but also to a neglect in academia of his post-2012 writings, in which writings he explains his rejection of National Socialism and of extremism in general, and describes his non-political individualistic philosophy of *pathei-mathos*?

Rationally considered, it might seem to be indicative of an implacable hatred based on his past neo-nazi and Islamic activities and writings {13} or possibly on a certain prejudice which manifests the *Zeitgeist* of our iniquitous era where meticulous scholarly research using primary sources is deprecated with fallacies of reasoning and propaganda and deception the norm because they aid the Western status quo with its hypocritical politicians and its desire to maintain a hegemony based on the abstraction of nation-States and enforced by the military might of America with compliance from its allies.

Created as it was from his strange experiential life, perhaps Myatt's non-political individualistic philosophy of *pathei-mathos*, with its virtues of compassion, personal honour and empathy and its understanding and rejection of abstractions such as the nation-State is somehow perceived as a threat, existential or otherwise. Which may be why he was included on a 2021 list of the twenty most dangerous extremists in the world. {14}

Whatever the reason, his hard-won understanding and appreciation of the numinous and of expiation seems to be beyond their comprehension, manifest as that understanding and appreciation was in his 2023 missive *Weltschmerz And The Conflict In Gaza*, from which this a quotation:

"Does the term *Weltschmerz* express what I feel after decades of experiencing and inciting extremism and a decade of reflexion on and rejection of such extremism? Possibly, at least in some ways; for in respect of the current (2023) conflict in Gaza I feel sadness, and am not surprised that such a conflict has arisen with the subsequent destruction of infrastructure, of homes, and the injuries, the deaths, including of women and children.

Not surprised, given what I understand is our human *physis* and our seemingly inability to avoid the error of hubris and our obvious ability to favour our own certitude-of-knowing. Will we, can we, as a species learn to develop empathy and thus be compassionate and appreciative of the numinous breeding as such empathy and appreciation of the numinous do a certain personal humility and thus an uncertainty-of-knowing? Will we, can we, as a species learn from our thousands of years old human culture of *pathei-mathos*?

It would seem not since we in the West, en masse, apparently have not learned from the horrors of the First and Second World wars; from the Vietnam war; from the invasions and occupation of Afghanistan and Iraq. Instead, hatred and certitude-of-knowing have triumphed again over personal empathy aided as in all those previous conflicts by propaganda both emotive and cunning.

Contra the *bellum iustum* of Augustine, since adopted as a principle by modern nation-States and others, where some elected or unelected official or President or Prime Minister or Congress or Parliament or potentate or whatever assumes or believe they have the authority to declare war, my understanding is that impersonal war, whenever wherever, whatever the alleged or assumed justification by whomsoever, is contrary to empathy, compassion, awareness of the numinous, and the personal learning that pathei-mathos engenders.

For such impersonal war with its necessary obedience to a chain-of-command abrogates personal judgement and what I have described as personal honour in the immediacy of the moment." {15}

R.S.
February 2024
v.1.03

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{1} David Myatt, *Why We Must Return To The Land*, e-text, dated JD2452043.173 [May 13, 2001]

The date of this essay, and of some other essays or revisions of essays relating to National Socialism, is after Myatt's conversion to Islam, which Myatt explained in a 2023 interview with an Australian journalist, admitting that he

"kept certain channels of communication open particularly concerning Reichsfolk, and, in anticipation of a forthcoming criminal trial following my arrest in 1998 by SO12, I was preparing a defence since their criminal investigation was ongoing only ending in the Summer of 2001 when I released from my bail after it was found that there was insufficient evidence to bring me to trial.

This preparation included having some of my National-Socialist writings re-issued, one of which was the essay *Why National-Socialism is Not Racist*, and another *The Theology Of National-Socialism: An Examination of National-Socialism, Christianity and Islam*, in which I had written,

Honour demands that we treat people, regardless of their race, their culture, their religion, their 'political views' with fairness and respect. That is, honour demands that we have manners and are polite: that we strive to act with nobility of character; that we judge people by their deeds and in particular by how they act toward us [...] It really is about time that we who uphold the noble way of life which is National-Socialism lived according to our own ethics and began to explain, openly and in clear words, the noble reality of National-Socialism. No matter how dire our situation may be, or appears to be, and no matter how many non-Aryans may live in what were once our own nations, we must hold fast to our own ethics and not allow ourselves be tricked into accepting the Zionist version of 'National Socialism' with its hate-filled, irrational, Hollywood 'nazis'.

It was during this time that I wrote *The Question of National-Socialism, Racism and Tolerance* which led me later that year (2001) to conceive a practical plan to try and bring National-Socialists and Muslims together in order to combat, in various ways, what I considered were our mutual enemies. In furtherance of which I wrote tracts such as the multipart *The National-Socialist Guide to Understanding Islam*, in which I broached the subject of 'martyrdom operations' by Muslims, the last edition of which 'guide' was published in 1424 AH."

The interview is included in *An Uncertainty Of Knowing: Four Interviews*, ISBN 979-8394746574. Gratis open access pdf: <https://archive.org/download/myatt-four-interviews/myatt-four-interviews.pdf>

{2} Included in *Selected National Socialist Writings Of David Myatt*, <https://archive.org/download/myatt-selected-ns-writings1/myatt-selected-ns-writings1.pdf>

{3} During his National Socialist years Myatt defined the numinous in the following way:

"Something is numinous if it has beauty and awe. Something which is divinely-inspired or divinely-representative is numinous. What is numinous is generally what is revered, or regarded as sacred - as spiritual or divine. Nature herself is numinous - a wonderful, awe-inspiring mystery. The numinous is an expression of the acausal - of the Unity behind causal, temporal, appearance." *A National-Socialist Glossary*, in *The Meaning of National-Socialism*, Third Edition, 114yf, and included in *Selected National Socialist Writings Of David Myatt*, <https://archive.org/download/myatt-selected-ns-writings1/myatt-selected-ns-writings1.pdf>

Post-2012 he wrote:

"The numinous is what manifests or can manifest or remind us of (what can reveal) the natural balance of ψυχή; a balance which ὕβρις upsets. This natural balance - our being as human beings - is or can be manifest to us in or by what is harmonious, or what reminds us of what is harmonious and beautiful. In a practical

way, it is what predisposes us not to commit ὕβρις, and thus what we regard or come to appreciate as 'sacred' and dignified; what expresses our developed humanity and thus places us, as individuals, in our correct relation to ψυχή, and which relation is that we are but one mortal emanation of ψυχή." *Glossary of Terms*, in his text *The Numinous Way Of Pathei-Mathos*, <https://davidmyatt.files.wordpress.com/2022/10/numinous-way-pathei-mathos-v7.pdf>

In that text he wrote (p.34) that what he means by ψυχή

"is derived from the usage of Homer, Aeschylus, Aristotle, etcetera, and implies Life qua being. Or, expressed another way, living beings are emanations of, and thus manifest, ψυχή. This sense of ψυχή is beautifully expressed in a, in my view, rather mis-understood fragment attributed to Heraclitus: ψυχῆισιν θάνατος ὕδωρ γενέσθαι, ὕδατι δὲ θάνατος γῆν γενέσθαι, ἐκ γῆς δὲ ὕδωρ γίνεται, ἐξ ὕδατος δὲ ψυχή. Where the water begins our living ends and where earth begins water ends, and yet earth nurtures water and from that water, Life."

{4} The essay is included in the Reichsfolk compilation titled *Ethical National-Socialism*, <https://cosmicreich.files.wordpress.com/2011/03/ethical-ns.pdf>

Archive link: <https://web.archive.org/web/20200813172457/https://cosmicreich.wordpress.com/ethical-national-socialism/>

{5} *The Mythos Of Vindex*, <https://archive.org/download/david-myatt-the-mythos-of-vindex/david-myatt-mythos-of-vindex-3.pdf>

{6} An overview of Myatt's philosophy is provided in the third edition of *The Mystic Philosophy Of David Myatt*, <https://davidmyatt.files.wordpress.com/2021/09/myatt-philosophy-third-edition.pdf>

- I. A Modern Mystic: David Myatt And The Way of Pathei-Mathos
- II. A Modern Pagan Philosophy
- III. Honour In The Philosophy Of Pathei-Mathos
- IV. An Overview of The Philosophy of Pathei-Mathos
 - Part One: Anti-Racism, Extremism, Honour, and Culture
 - Part Two: Humility, Empathy, and Pathei-Mathos
- V. Classical Paganism And A New Metaphysics
- Appendix I. A Note On Greek Terms In The Philosophy Of Pathei-Mathos
- Appendix II. Towards Understanding Ancestral Culture
- Appendix III. From Mythoi To Empathy
- Appendix IV. One Perceiviation
- Appendix V. Appreciating Classical Literature
- Appendix VI. Physis And Being
- Appendix VII. The Concept of Physis

{7} qv. *Concerning The Development Of The Numinous Way*, <https://davidmyatt.files.wordpress.com/2013/01/development-of-the-numinous-way.pdf>

The philosophy is described in *The Numinous Way Of Pathei-Mathos*, <https://davidmyatt.files.wordpress.com/2022/10/numinous-way-pathei-mathos-v7.pdf>

{8} *Hitler, National-Socialism, and Politics - A Personal Reappraisal*, <https://davidmyatt.files.wordpress.com/2019/06/dwm-problems-ns.pdf>

{9} The pejorative comments were made to journalist Justin Ling and published in March 2022. Myatt's autobiography *Myngath* is available as a printed book - ISBN 9781484110744 - and as a gratis open access pdf, <https://davidmyatt.files.wordpress.com/2013/04/david-myatt-myngath.pdf>

{10} https://web.archive.org/web/20150908040728/http://news.bbc.co.uk/hi/english/static/audio_video/programmes/panorama/transcripts/transcript_30_06_00.txt

{11} *Occultism and National-Socialism*, https://archive.org/download/myatt-occult-ns_202303/myatt-occult-ns.pdf

{12} *An Uncertainty Of Knowing: Four Interviews*, ISBN 979-8394746574. Gratis open access pdf, <https://archive.org/download/myatt-four-interviews/myatt-four-interviews.pdf>

{13} A copy of Myatt's *The Significance of the Taliban for the Muslim Ummah* was found among the possessions of Osama bin Laden after his killing by US Navy Seals in the Abbottabad compound in 2011 and which copy is now in the CIA archives.

CIA archive: <https://www.cia.gov/library/abbottabad-compound>. The copy is at <http://tinyurl.com/22zb4389>

The original is archived at https://web.archive.org/web/20080611081331/http://www.davidmyatt.info/significance_taliban.html

{14} <https://web.archive.org/web/20210126120934/https://www.counterextremism.com/content/top-20-extremists>

{15} The complete text is included in Appendix Two.

Appendix One

Abstractions And Ontology

The philosophical use of the term 'abstraction' is explained by Myatt in his *The Numinous Way Of Pathei-Mathos*,

"An abstraction is a manufactured generalization, a hypothesis, a posited thing, an assumption or assumptions about, an extrapolation of or from some-thing, or some assumed or extrapolated ideal 'form' of some-thing. Sometimes, abstractions are generalization based on some sample(s), or on some median (average) value or sets of values, observed, sampled, or assumed.

Abstractions can be of some-thing past, in the present, or described as a goal or an ideal which it is assumed could be attained or achieved in the future. All abstractions involve a causal perception, based as they are on the presumption of a linear cause-and-effect (and/or a dialectic) and on a posited or an assumed category or classification which differs in some way from some other assumed or posited categories/classifications, past, present or future. When applied to or used to describe/classify/distinguish/motivate living beings, abstractions involve a causal separation-of-otherness; and when worth/value/identity (and exclusion/inclusion) is or are assigned to such a causal separation-of-otherness then there is or there arises hubris.

Abstractions are often assumed to provide some 'knowledge' or some 'understanding' of some-thing assigned to or described by a particular abstraction. For example, in respect of the abstraction of 'race' applied to human beings, and which categorization of human beings describes a median set of values said or assumed to exist 'now' or in some recent historical past.

According to the philosophy of pathei-mathos, this presumption of knowledge and understanding by the application of abstractions to beings - living and otherwise - is false, for abstractions are considered as a primary means by which the nature of Being and beings are and have been concealed, requiring as abstractions do the positing and the continuation of abstractive opposites in relation to Being and the separation of beings from Being by the process of ideation and opposites."

<https://davidmyatt.files.wordpress.com/2022/10/numinous-way-pathei-mathos-v7.pdf>, p.49

In his Introduction to *The Numinous Way Of Pathei-Mathos* he writes that:

"empathy and pathei-mathos lead us away from the abstractions we have constructed and manufactured and which abstractions we often tend to impose, or project, upon other human beings, upon ourselves, often in the belief that such abstractions can aid our understanding of others and of ourselves, with a feature of all abstractions being inclusion and exclusion; that is, certain individuals are considered as belonging to or as defined by a particular category while others are not.

Over millennia we have manufactured certain abstractions and their assumed opposites and classified many of them according to particular moral standards so that a particular abstraction is considered good and/or beneficial and/or as necessary and/or as healthy, while its assumed dialectical opposite is considered bad (or evil), or unnecessary, or unhealthy, and/or as unwarranted [...]

We human beings have continued to manufacture abstractions and continue to assign individuals to them, a useful example being the abstraction denoted by the terms The State and The Nation-State and which abstraction, with its government, its supra-personal authority, its laws, its economy, and its inclusion/exclusion (citizenship or lack of it) has come to dominate and influence the life of the majority of people in the West.

Ontologically, abstractions - ancient and modern - usurp our connexion to Being and to other living beings so that instead of using wordless empathy and pathei-mathos as a guide to Reality we tend to define ourselves or are defined by others according to an abstraction or according to various abstractions. In the matter of the abstraction that is The State there is a tendency to define or to try to understand our relation to Reality by for example whether we belong, are a citizen of a particular State; by whether or not we have an acceptable standard of living because of the opportunities and employment and/or the assistance afforded by the economy and the policies of the State; by whether or not we agree or disagree with the policies of the government in power, and often by whether or not we have transgressed some State-made law or laws. Similarly, in the matter of belief in a revealed religion such as Christianity or Islam we tend to define or understand our relation to Reality by means of such an abstraction: that is, according to the revelation (or a particular interpretation of it) and its eschatology, and thus by how the promise of Heaven/Jannah may be personally obtained.

Empathy and pathei-mathos, however, wordlessly – sans denotatum, sans abstractions, sans a dialectic of contradictory opposites – uncover physis: our physis, that of other mortals, that of other living beings, and that of Being/Reality itself. Which physis, howsoever presented – in ourselves, in other living beings, in Being – is fluxive, a balance between the being that it now is, that it was, and that it has the inherent (the acausal) quality to be."

Appendix Two

Weltschmerz And The Conflict In Gaza

Question: Given your past, which included anti-Zionist tirades when you were a neo-nazi and then when you were a supporter of al-Qaeda, I would be interested in your view of recent events in Palestine.

Reply: Does the term Weltschmerz express what I feel after decades of experiencing and inciting extremism and a decade of reflexion on and rejection of such extremism? Possibly, at least in some ways; [1] for in respect of the current (2023) conflict in Gaza I feel sadness, and am not surprised that such a conflict has arisen with the subsequent destruction of infrastructure, of homes, and the injuries, the deaths, including of women and children.

Not surprised, given what I understand is our human physis and our seemingly inability to avoid the error of hubris and our obvious ability to favour our own certitude-of-knowing. Will we, can we, as a species learn to develop empathy and thus be compassionate and appreciative of the numinous breeding as such empathy and appreciation of the numinous do a certain personal humility and thus an uncertitude-of-knowing? Will we, can we, as a species learn from our thousands of years old human culture of pathei-mathos?

It would seem not since we in the West, en masse, apparently have not learned from the horrors of the First and Second World wars; from the Vietnam war; from the invasions and occupation of Afghanistan and Iraq. Instead, hatred and certitude-of-knowing have triumphed again over personal empathy aided as in all those previous conflicts by propaganda both emotive and cunning.

Contra the *bellum iustum* of Augustine, since adopted as a principle by modern nation-States and others, where some elected or unelected official or President or Prime Minister or Congress or Parliament or potentate or whatever assumes or believe they have the authority to declare war, my understanding is that impersonal war, whenever wherever, whatever the alleged or assumed justification by whomsoever, is contrary to empathy, compassion, awareness of the numinous, and the personal learning that pathei-mathos engenders.

For such impersonal war with its necessary obedience to a chain-of-command abrogates personal judgement and what I have described as 'personal honour in the immediacy of the moment'. As I wrote in *One Vagabond In Exile From The Gods*, personal honour

"presences the virtues of fairness, tolerance, compassion, humility, and εὐταξία - as (i) a natural intuitive (wordless) expression of the numinous ('the good', δίκη, συμπάθεια) and (ii) of both what the culture of pathei-mathos and the acausal-knowing of empathy reveal we should do (or incline us toward doing) in the immediacy of the personal moment when personally confronted by what is unfair, unjust, and extreme.

Of how such honour - by its and our φύσις - is and can only ever be personal, and thus cannot be extracted out from the 'living moment' and our participation in the moment; for it [is] only through such things as a personal study of the culture of pathei-mathos and the development of the faculty of empathy that a person who does not naturally possess the instinct for δίκη can develop what is essentially 'the human faculty of honour', and which faculty is often appreciated and/or discovered via our own personal pathei-mathos." [2]

Hence, my fallible understanding now is that honour cannot be abstracted out from a personal moment and enshrined in some supra-personal written or aural code. Which, of course, is the exact opposite of what I believed during my thirty years as a neo-nazi extremist. Such a change of view was a painful, sorrowful, learning from experience:

"There are no excuses for my extremist past, for the suffering I caused [...] No excuses because the extremism, the intolerance, the hatred, the violence, the inhumanity, the prejudice were mine; my responsibility, born from and expressive of my character; and because the discovery of, the learning of, the need to live, to regain, my humanity arose because of and from others and not because of me.

Thus what exposed my hubris - what for me broke down that certitude-of-knowing which extremism breeds and re-presents - was not something I did; not something I achieved; not something related to my character, my nature, at all. Instead, it was a gift offered to me by others..." [3]

A gift, a Phoenix, from the deaths of Sue and Francis who

"died - thirteen years apart - leaving me bereft of love, replete with sorrow, and somewhat perplexed [...] A debt somehow and in some way - beyond a simple remembrance of them - to especially make the life and death of Sue and Fran worthwhile and full of meaning, as if their tragic early dying meant something to both me, and through my words, my deeds, to others. A debt of change, of learning - in me, so that from my

pathei-mathos I might be, should be, a better person; presencing through words, living, thought, and deeds, that simple purity of life felt, touched, known, in those stark moments of the immediacy of their loss." [4]

In further explanation all I have now are the words of TS Eliot in his poem Little Gidding:

And what you thought you came for
Is only a shell, a husk of meaning
From which the purpose breaks only when it is fulfilled
If at all. Either you had no purpose
Or the purpose is beyond the end you figured
And is altered in fulfilment.

In respect of wars and supra-personal conflicts, are we then, as a species, doomed to repeat the errors, the hubris, of the past? Almost a decade ago I asked myself a rhetorical question: what opinion would a hypothetical visiting alien from another star-system form about us? [5] My answer then was that the alien would probably consider us an aggressive, still rather primitive and very violent, species best avoided until such time as we might outwardly demonstrate otherwise.

Have we, since the outbreak of World War One in 1914 to the 2023 conflict in Gaza, demonstrated otherwise?

David Myatt

17th December 2023

Extract from a letter to a personal correspondent.

[1] Postscriptum: "in some ways" as Weltschmerz might be applied to some of the poems and letters of TS Eliot.

[2] *One Vagabond In Exile From The Gods*. <https://davidmyatt.files.wordpress.com/2023/12/viator.pdf>

[3] *Pathei-Mathos, Genesis of My Unknowing*. The essay is included in <https://davidmyatt.files.wordpress.com/2019/09/reformation-extremism-v3b.pdf>

[4] *Myngath*. <https://davidmyatt.files.wordpress.com/2013/04/david-myatt-myngath.pdf>

[5] <https://davidmyatt.files.wordpress.com/2022/03/non-terrestrial-view.pdf>

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Source:

<https://davidmyatt.files.wordpress.com/2023/12/dwm-gaza.pdf>

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Vindex, Homo Hubris, And Authenticity In The National Socialist Writings Of David Myatt

With a few exceptions Myatt's National Socialist (NS) writings, date from between 1984, with the publication in America by George Dietz of Myatt's *Vindex - Destiny Of The West*, to September 1998 before his conversion to Islam.

The exceptions are the NS writings he revised and the pro-NS writings he wrote following that conversion; which post-1998 writings he explained in a 2023 interview, that he:

"kept certain channels of communication open particularly concerning Reichsfolk, and, in anticipation of a forthcoming criminal trial following my arrest in 1998 by SO12, I was preparing a defence since their criminal investigation was ongoing only ending in the Summer of 2001 when I released from my bail after it was found that there was insufficient evidence to bring me to trial.

This preparation included having some of my National-Socialist writings re-issued, one of which was the essay *Why National-Socialism is Not Racist*, and another *The Theology Of National-Socialism: An Examination of National-Socialism, Christianity and Islam* [...]

It was during this time that I wrote *The Question of National-Socialism, Racism and Tolerance* which led me later that year (2001) to conceive a practical plan to try and bring National-Socialists and Muslims together in order to combat, in various ways, what I considered were our mutual enemies. In furtherance of which I wrote tracts such as the multipart *The National-Socialist Guide to Understanding Islam*, in which I broached the subject of 'martyrdom operations' by Muslims, the last edition of which 'guide' was published in 1424 AH." {1} {2}

In regard to 'Homo Hubris' the primary sources used are the 48 page *Seven Essays Concerning The Mythos of Vindex* {3} and the similarly and confusingly titled, 55 page and later compilation *Essays Regarding The Vindex Mythos* which contains the complete text of Myatt's *Mythos of Vindex*. {4} However, I have, for comparison, also utilized a stand-alone version of the *Mythos of Vindex*. {5}

The *Seven Essays* contain early drafts (c.1997-1998) of parts of his *Mythos of Vindex* together with items such as *Homo Hubris* and *The Magian Ethos* in which Myatt answers questions such as "Can you explain what you mean by the term The Whites Hordes of Homo Hubris, why you use it and what, if any, relation there is to the term Horde used to describe the followers of Genghis Khan?" There is also a polemic with the descriptive title *The United Nations - The Sly Magian at Work*.

In the Introduction to *Essays Regarding The Vindex Mythos* the compiler writes:

"Written in 1998 but substantially revised and extended during his time as a Muslim, *The Mythos of Vindex* was only first privately distributed in a complete edition in 2009 by Reichsfolk and only publicly published by them in 2016."

She notes that *The Mythos of Vindex* contains:

"an extensive critique of those peoples of the West who had helped destroy National Socialist Germany and who had allowed or facilitated what Myatt in *Vindex - The Destiny Of the West* described as the Magian distortion of the West. He termed these people 'the White hordes of Homo Hubris' who were the natural allies and servants of The Magian."

Myatt himself writes in the Introduction to *Seven Essays Concerning The Mythos of Vindex*:

"The essence of the new way of life that Vindex heralds and implements (the Vindex ethos) is: (i) the way of tribes and clans in place of the abstraction of the modern nation-State; and (ii) the way, the law, of personal honour in place of the abstract laws made by governments."

In the *Vindex and The Defeat of The Magian* section of the work he states that:

"Vindex restores to the modern world the fundamental principle of true, natural justice: the personal justice based on the rule of personal honour, which thus gives to the individual a genuine freedom. For it is this natural, and human, justice, which the modern State has usurped, making the individual powerless before 'the might of the State, for there are no so-called individual rights which the mighty State cannot take away or suspend or ignore or legislate away, and no area where the State cannot interfere or impose its will."

He explains that:

"The Magian ethos is represented in the victory of consumerism over genuine, numinous, culture. It is represented in the triumph of abstract 'cleverness' - particularly abstract 'law' - over the noble instincts of the man, or woman, of honour. It is represented in the triumph of vulgar mass entertainment over spontaneous family and small community events. It is manifest by the triumph of urban haste and impoliteness over the possession of rural manners. It is manifest in the triumph of loans and usurious debt over thrift. It is represented in the triumph of indecency and profanity over modesty. But, perhaps most of all, it is represented in the destruction of the slow, rural, way of life - work involving manual labour and/or the

labour of animals – and its replacement by the industry and machines of Homo Hubris, made possible by a rampant capitalism and the abject and large-scale exploitation of people and natural resources by modern States and their privileged oligarchies."

That is, he was not in his *The Mythos of Vindex* using the term Magian, as many have incorrectly assumed, as a synonym for Jewish. In an Appendix to *The Mythos of Vindex* it is explained that the term Magian refers to

"not only the hybrid ethos of Yahoud and of Western hubriati, but also to refer to those individuals who are Magian by either breeding or by nature, with the essence of the Magian ethos being inherent in Judaism, in Nasrany (Christianity), in Islam, and in the relatively recent causal (social, political, intellectual) abstractions - such as Marxism and Freudian psychology - which have been developed by Magians and by their followers, the hubriati of the West."

With 'hubriati'

"that class of individuals, in the West, who have been and who are subsumed by hubris and the delusion of abstractions, and who occupy positions of influence and/or of power. Hubriati include politicians, Media magnates and their savants, military commanders, government officials, industrialists, bankers, many academics and teachers, and so on. The oligarchy (elected and unelected) that forms the controllers of Western governments are almost exclusively hubriati. Among the abstractions which delude hubriati are the State, the nation, abstract law, and the pretence that is called democracy."

However, in essence, it is fair to conclude that a study of Myatt's writings in *Seven Essays Concerning The Mythos of Vindex* and in *Essays Regarding The Vindex Mythos* reveals that, in common with most of his National Socialist writings, Myatt's portrayal of Homo Hubris is based on severe ideological, impersonal, and moralistic generalizations, and is itself not only hubristic but also a causal abstraction, a category, a type, to which he un-empathically assigns individuals, and which impersonal un-empathic assignment he would, to his credit, not only philosophically and morally criticize years later, making rejection of such abstractions one of the foundations of his post-2011 philosophy of patheismathos, but also led him to deconstruct extremism, {6} and National Socialism as in his two 2012 texts (i) *Hitler, National-Socialism, and Politics - A Personal Reappraisal* and (ii) *Some Philosophical and Moral Problems of National-Socialism*. {7}

Homo Hubris

Such an ideological, impersonal, moralistic, generalization is implicit in his 1990s description of Homo Hubris as sub-human, but which term he did not, as so many seem to have pejoratively assumed, use it as The Third Reich ideologically did. Instead, and given his predilection for archaic spelling and archaic meanings {8} and the context, he used it in accord with the definition given in an old Cambridge dictionary "of having or showing behaviour or characteristics that are much worse than those expected of ordinary human people."

For the *Tyranny of The Magian* section of *The Mythos of Vindex* contains the following explanation:

"[T]he industrialized nations of the West are the original abode of Homo Hubris: that new sub-species of the genus, Homo, which new sub-species has evolved out of the industrial revolution and the imposition of both capitalism and what is called democracy. This new rapacious denizen – this creation of the modern West – is distinguished by their profane 'lack of numinous balance', by a lack of knowing of and feeling for the numinous; by a personal arrogance, by a lack of manners, and by that lack of respect for anything other than strength/power and/or their own gratification. And it was to satiate and satisfy and to use and control Homo Hubris that the Magian and their acolytes manufactured the vacuous, profane, vulgar mass entertainment industry – and mass 'culture' – of the modern West, just as it is the Magian-controlled Media, and the 'spin', the propaganda, of politicians who have been assessed and accepted by the Magian cabal, which keeps Homo Hubris almost totally unaware, and uncaring, of the reality of the modern world and of the sordid dishonourable deeds of the multitude of Magian minions."

This certainly fits the definition of sub-human as "having or showing behaviour or characteristics that are much worse than those expected of ordinary human people" where, according to Myatt's essays about a return to the land, such 'ordinary human people' implies those who before the industrial revolution mostly worked on the land and lived in rural communities. {9}

In addition, in his 2001 text *Return To The Land* he wrote:

"The stark truth of the matter is that our modern way of living is inhuman: in fact, it is sub-human. It encourages and condones sub-human behaviour, despite all the meaningless abstract political rhetoric spewed forth by politicians and others.

The result of such sub-human behaviour is evident for all to see in the vast urban sprawls: drunken, ill-mannered, louts (both male and female) indulging themselves; gangs of youths roaming urban (and even rural) housing estates, terrorizing people; gangs and individuals robbing, raping and mugging at will; armed gangs carrying guns, and using them, in some 'turf war' over drugs; ill-mannered, careless, angry drivers of motor vehicles; selfish, ill-mannered, vainly preening 'business-executive' types acting superior because they have money. And so on, and so on.

The modern world has become less and less human: less and less reasonable, less and less free."
{10}

In the same text he also writes about a 'return to authenticity.'

Authenticity

In his NS writings Myatt does not use the term 'authenticity' as it now commonly defined in academia, and used by certain social commentators, by psychiatrists, and by politicians:

"To be authentic is to identify with, or claim ownership of, a narrative of origins, or a sense of original and unadulterated selfhood. To assert or reclaim authenticity is to reject any force or process that separates or alienates the individual from their true identity, character, or sense of purpose." {11}

Instead, Myatt uses 'authentic' in the original Ancient Greek sense, which is not of ownership or of 'power' but of 'original', of one who does something for themselves,

Authentic (ȡpentik), a (and sb) Forms 4-5 auctentyke, 4-7 autentik(e, 5 -yk, 5-6 -ioke, -yke, 6 attentik, awtentyke, 6-7 aut-, authen-tique, -ike, -ioke, 6-8 -ick, 6- authentic. [a OF. *authentique* (13th c), ad. L *authentic-us*, a Gr *authēntikos* 'of first-hand authority, original,' f. *authēntia* 'original authority,' and *authēntēs* 'one who does a thing himself, a principal, a master, an

or of the 'principle' one or thing or 'being', and thus possibly, as the opposite of inauthentic, suggestive of Heideggerian existentialism.

Hence Myatt writes that:

"we must return to the land, to a less materialistic, more rural, way of living, because only such a way of living with its close and intimate contact with Nature and with its often hard manual work enables us to live in an authentic and human way." {10}

Regarding 'hard manual work' he was speaking from experience:

"Do not believe that I yearn for some non-existent romantic rural idyll. I know [from years of personal experience] the hardness of this life, of how the work, the days, the weather, can wear you down, make limbs, back, hands, ache; of how some days I become wearied with a particular wearisome, repetitive task, and yearn for the day to end, to sit outside in the garden of the local Pub, alone with my pint of liquid food made from water and barley and flavoured with hops..... But this simple life is my choice; there are good days, and bad days; usually more good days, especially when - as today and yesterday - the Sun warms and I can see the beauty of this Earth's blue sky. In many ways, I yearn for the warm, sunny days of an English Spring, Summer and Autumn, as I know there must be life-giving rain, and clouds to bear that rain. There is balance, which has brought the numinous beauty of this rural landscape, this land.

The toil of earlier times was often much harder than it is now; but the toil that is necessary, now, to live simply, frugally, is not that hard - although it will be so for those who have never done such work. I remember how many people - especially young people - started work in the fields at my previous place of work. Some lasted a few hours; some lasted a week; a few lasted a few weeks. None lasted longer, leaving us two [old farm hands] with our hoes, our taciturn ways, to knowingly smile.

The important thing is that I, perhaps we, now have, and can make, a conscious choice - to live in the world, as it i has become; or to live as we can, and - I now believe - we should, simply, in an unaffected way, in harmony, symbiosis, with Nature, thus restraining ourselves, especially our desire for the things we really do not need, for the things which harm Nature, the living beings of Nature, and we ourselves, if we but knew it." {12}

In his *A Brief Criticism of William Pierce*, Myatt again mentioned rural living:

"Pierce failed to give the importance due to Nature and our connection to it. A rural way of life is essential to our well-being, as is a reverence for Nature and an understanding of our own place in the Cosmos. This gives us the higher, moral, perspective we need to make human, rational, choices." {13}

For Myatt the NS ideologue, Inauthentic life is the life, the way, of Homo Hubris:

"This is Homo Hubris, who uses powerful machines to dig deep into earth, to flail hedges, to cut down trees, to carve through and destroy what Nature has spent years, decades, perhaps a century, nurturing and growing, and who, in arrogance, desires to tame, to control, Nature - to urbanize Nature, to strive to make Nature conform to some plan, or some scheme, or some abstraction manufactured by some individual or approved by some committee of individuals, and who thus views Nature as some commodity, some resource. This is Homo Hubris whose greed and indifference are leading to the extinction of living species after living species on this planet which is currently our dwelling and our home. This is Homo Hubris whose abstractions,

whose selfishness, whose lack of empathy is leading to a loss of the diversity of Life on our planet, which loss includes the loss of folk communities and their often unique ways of living." {14}

In the published edition of *The Mythos of Vindex* he presents his idealistic vision of both Vindex and of the future where clans and tribes have apparently replaced his earlier vision of new, small, rural folk communities:

"[A]s I have stated several times in various writings, we have now arrived at the stage of our human evolution when we can not only, and for the first time, consciously understand ourselves, but when we can consciously decide how we are to react, and what it is that we should do. That is, we have become much more than thinking animals who possess the faculty of speech, for we possess the ability to conscious change, and to consciously control, and evolve, ourselves. Or, expressed, another way, we now know how to - and have the opportunity to - access and to presence, the numinous itself; to access and to presence that which refines, dignifies, and evolves us; that which makes us human, which can enable us to live numinous lives, and to fulfil the potential latent within us and so take us out to live among the star-systems of our Galaxy and of other Galaxies.

Personal honour is both the essence of the natural, instinctive, Way of the Warrior, and one primary manifestations of the numinous itself, and it is Vindex who restores personal honour to its rightful place, as the basis for both law and for that tribal way of life which has been, and which is, our natural human way of living, a natural and human way that the abstractions of both the Magian and The White Hordes of Homo Hubris have undermined and destroyed.

Thus, the duty - the wyrd - of Vindex and of the clans of Vindex is not to strive to try and restore some romantic idealized past - or even be in thrall to some perceived wyrdful, often numinous-filled, past way of living, such as that which Adolf Hitler brought to Germany - but rather to establish an entirely new and conscious and thus more potent expression of the numinous itself. This new and numinous way of living replaces the impersonal tyranny of the State with the way of the clan and the tribe; it replaces the abstraction of politics, and of democracy, with personal loyalty to an honourable, noble, clan or tribal leader." {5}

However, in a letter written in 2003 he explains how a new folk or clan can be created:

"A clan begins with, derives from, an extended family, and which family is - or rather consciously can be, via the ethic of honour, an awareness of the numinous and an understanding of Nature - bound by ties of kinship and loyalty and a shared culture or ethos.

A clan is formed when such an extended family, so bound, naturally and locally expands through marriage and mutually beneficial alliances with other families. Further expansion - often through the practical necessity of cooperating with nearby clans, for whatever reason, such as mutual defence, sharing of resources and of labour - develops such an informal alliance into a tribe, harrowed as such a tribe often is over several generations through shared experiences and difficulties overcome and through marriage.

This natural development historically occurred, for example, in the Shires of England where generational farms were often home to an extended family, with hamlets and then, later, villages - a form of tribe made up of various families - developing to aid the diverse specialisms that such farming communities came to require." {15}

As the authoress describes in her Introduction to *Essays Regarding The Vindex Mythos*,

"This is a world away from Storm-troopers marching in city streets, from political rallies, from electioneering and from a political leader making public speeches and promises. It is also worlds away from covert, insurrectionary, armed groups taking on the Old Order through campaigns of bombings, sabotage, and assassinations." {4}

Myatt was aware that this process, from families to clans and thence to tribes, would be a long-term project involving decades, if not a century or more, of causal time and be the result of personal example. Which is why he framed it and refereed to it as a mythos:

"Mythos, in the context of this work, refers to an intimation, or intuition, of an aspect of the Numen, presented as this is in words which relate an archetypal legend or an archetypal premonition/prophecy of some future events. Vindex is the name of one such numinous prophecy of the near future: an archetypal figure." {5}

Which long-term project he explained in his *Mythos Of Vindex*:

"A folk community cannot be created by some political ideology, nor by some law or laws, or even by a large State. It exists; it lives, already; it dwells in a particular place; it has come into being - or comes into being - over a period of time. Hence, to create a new folk community we begin with what has already come-into-being: the people of the same folk and culture who dwell in what was once their homeland, or whose ancestors came from that homeland. There is then a natural change and evolution - not a politically forced, abstract ideological change - within that community, which natural change and evolution arises over time through such things as following, upholding, the ethic of honour, through responding to the challenges which that community will face, through developing empathy via a dwelling on and working with the land, and

through developing reason and understanding. What will result will be a new coming-into-being: a new folk." {5}

Hence why, in 1998, he created the Reichsfolk group:

"One of the aims of Reichsfolk is to create a new homelands for people of various cultures, where they can live, in freedom, among their own kind according to their own folkish traditions, customs and laws. Thus, Reichsfolk aims to establish groups or associations among peoples of all cultures, with the aim of the folk of these cultures seeking to establish their own folk homeland, and with all these diverse, world-wide, groups and associations co-operating together, on the basis of mutual respect and honour [...]

The primary practical and immediate aims are: (i) to create a new way of living through establishing new urban and especially rural communities and organic farms where the ideals of National-Socialism can be put into practice; (ii) to create a new type of person through individuals living in this new way, in such communities and on such farms. These aims arise from the belief that only this new way of living can solve the problems which beset our world and create the noble Golden Age which all civilized people yearn for in their hearts. These communities will form the basis for the creation of a new homelands sometime in the future [...]

The fundamental change that is required to bring about this new society is this personal change. This change cannot be brought about through ordinary political reform or revolution - for that usually only affects the external forms such as Institutions. The real revolution that is required is this personal spiritual revolution - a change of values and a change to idealism. This spiritual revolution can only be achieved through personal example and on an individual basis by individuals fundamentally changing themselves for the better - by becoming enlightened. Anything else is temporary and superficial." {16}

A Long-Term Project

This understanding of Myatt's Vindex Mythos, of Reichsfolk, and of the example of Homo Hubris, as part of a long-term if idealistic and certainly non-political project centred around Nature, places such writings as we have been discussing, and some others have discussed, {17} into (i) the necessary supra-national perspective of centuries where temporal abstractions {18} such as nations, and their temporal politics usually in the West based on the dialectic of elections and propaganda with their projection of manufactured categories onto opponents and dissenters, are or become irrelevant morally or otherwise, and (ii) the perspective of how the ideas and mythos were developed, evolved, by Myatt over many years away from severe ideological, impersonal, and moralistic generalizations toward an emphasis on personal change through an authentic, first-hand, appreciation of virtues such as reason, restraint, and an empathy with all living things wrought through a rural living.

In regard to personal change, in his *Letters From An English Farm* Myatt wrote:

"Another warm beautiful Spring day in the English fields of the kind that reminds how wonderful and simple life can and should be: there seem to be no problems here, by this small stream, and I sit on the now longish, greening grass beside it beneath a sky of variegated blue with only the sounds of birds for company. No breeze to stir the trees of the overgrown copse behind.

There, three yards away, a bare grass-free patch where animals have come to drink, leaving prints in the now dried mud: two deer, a fox. There is no human-made war here; no rockets, missiles, bombs; and I am left again to wonder with sadness why our species never learns. Once, many times, anger at such injustice would have roused me, all but controlled me, and I would have sallied forth to try and make things better. But now: now, I feel only the centuries of longing that have brought some of our species to that perspective, that compassion, that empathy that has grown within me as grass grows with each warming Spring. Such a gift, this soil." {19}

"I have learned that one of the most harmful things is an ideology, of whatever kind, political, religious, social: a belief we have the answers, and that some law, some government, some abstract idea, some political or social policy, or religious belief, can and will change things for the better, even though - as it almost always does - such a thing involves some suffering, some deaths, some people being deprived of their liberty, their freedom, and some individuals using whatever arts of manipulation they can to convince others of the correctness of such a thing, which is always supra-personal, and as such always involves some people, or some government, having some dishonourable 'authority' over others, on pain of punishment.

The simple way of reason, of restraint, of empathy with all living things, of symbiosis with Nature does involve us changing ourselves but such change involves only a free, conscious, individual, choice. Can we accept some of the hardships, the frugality, that such a life brings because we know that this is how we can and should live and that by so living we are not only not harming others, but aiding ourselves, our family, or locality, Nature and the Cosmos? All else seems, now, inauthentic, unnecessary, a turning away from the knowledge, the understanding, we have achieved - and especially a turning away from that empathy, that consciousness, that awareness of the matrix, of us as a connexion, a living nexus, which I have begun to feel is the essence of our humanity." {12}

Footnotes

URL's valid as of June 2024

{1} The interview is included in *An Uncertainty Of Knowing: Four Interviews*, ISBN 979-8394746574. Gratis open access pdf: <https://archive.org/download/myatt-four-interviews/myatt-four-interviews.pdf>

{2} According to Daniel Koehler:

"It is quite extraordinary that Myatt kept open and amicable relations with the extreme-right milieu, even years after his conversion. The fact that most of his neo-nazi writings are still essential reading in many militant far-right groups and circles further shows that his double narrative strategy that aimed to avoid being seen as a traitor have worked to some degree." *From Traitor to Zealot: Exploring the Phenomenon of Side-Switching in Extremism and Terrorism*, Cambridge University Press, 2021. p.154

{3} Although undated, the 'Seven Essays' probably date from c.1998 to, given the mention in *The Ethos of Vindex In Historical Context* essay, of Abu Ghraib, Bagram and Guantanamo Bay, c.2003. <https://archive.org/download/34575213-david-myatt-seven-essays-concerning-the-mythos-of-vindex/34575213-David-Myatt-Seven-Essays-Concerning-The-Mythos-of-Vindex.pdf>

{4} Rachael Stirling, 2024, *Essays Regarding The Vindex Mythos*, <https://archive.org/download/vindex-mythos/vindex-mythos.pdf>

{5} *The Mythos of Vindex*, <https://archive.org/download/david-myatt-mythos-of-vindex-3/david-myatt-mythos-of-vindex-3.pdf>

This version has the boilerplate "Third Edition, cc David Myatt 1998, 2009. This work is licensed under the Creative Commons Attribution-NoDerivatives 4.0 International (CC BY-ND 4.0) License" attached to it.

{6} *Understanding and Rejecting Extremism*, 2013, <https://davidmyatt.wordpress.com/wp-content/uploads/2022/10/david-myatt-rejecting-extremism.pdf>

{7} Both essays are available in <https://davidmyatt.wordpress.com/wp-content/uploads/2019/06/dwm-problems-ns.pdf>

{8} "Apropos my sometimes idiosyncratic spelling. Standardization of spelling in English is a fairly recent innovation and one that, in my view, sometimes detracts from the rich diversity of the English language and our literary heritage. Thus and for example my preference for saught instead of sought; reflexion instead of reflection; and my occasional use of older somewhat obscure words such as perceiverations." <https://davidmyatt.wordpress.com/on-idiosyncratic-capitalization-and-spelling/>

{9} "An excellent depiction of [the] now lost pre-HomoHubris way of life, in the West, is given in *Lark Rise to Candleford* by Flora Thompson." Myatt, footnote to the *Vindex and The Defeat of The Magian* section of *The Mythos of Vindex*, op.cit.

{10} *Why We Must Return To The Land*, 2001, <https://web.archive.org/web/20081120084251/http://www.cosmicbeing.info/wayoftheland.html>

{11} Maiken Umbach and Mathew Humphrey, *Authenticity: The Cultural History of a Political Concept*, Palgrave Macmillan, 2018

{12} *A Fine Day in Middle June*, included in *Letters From An English Farm*, <https://davidmyatt.wordpress.com/wp-content/uploads/2024/05/davidmyatt-farm-letters.pdf>

{13} *Selected National Socialist Writings Of David Myatt*, 2016, <https://archive.org/download/myatt-ns-writings/myatt-ns-writings.pdf>

{14} *Ethical National-Socialism: A Collection of Essays*, 2009, <https://cosmicreich.wordpress.com/wp-content/uploads/2011/03/ethical-ns.pdf>

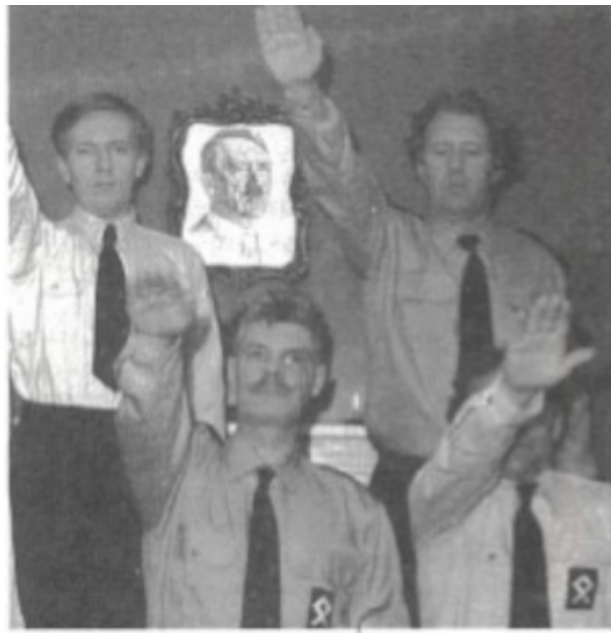
{15} Letter to Rachael Stirling, 2002. Quoted, without citing the source, in *Concerning The Vindex Mythos*, included in *Essays Regarding The Vindex Mythos*, op.cit.

{16} *What is Reichsfolk?* Included in *Ethical National-Socialism: A Collection of Essays*, op.cit.

{17} qv. *The Imagined Emotionology Of Mr Henry*, <https://davidmyatt.wordpress.com/wp-content/uploads/2024/06/imagined-motionology-dmyatt-parts1-and-2.pdf>

{18} qv. Appendix One, Abstractions And Ontology, of *The Imagined Emotionology Of Mr Henry*, op.cit.

Facing The Reality: Revolutionary Fantasies



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Editorial Note: Although the following three essays - two written in 1998 during David Myatt's decades as a National Socialist street activist, and one in 2000 - are outdated, now very 'politically incorrect', and some would say naively idealistic, they represent the shift that occurred in his thinking in 1998; away from electioneering, violent street confrontation, and talk of covert - insurrectionary - action toward at first a more balanced political approach, and then toward forming new communities. A shift that was as he writes for "reasons which I learned the hard way, from practical experience." Which led him to conclude that "we simply do not need to go outside the bounds of current law to get our message across, " and that:

"Our fundamental and necessary task is to create real Aryan communities where we can have Comrades, and only Comrades, as neighbours. Our real task is to create the infrastructure we need: Schools, shops, stores, farms. We need living, working, examples of our principles, our beliefs. We need to show people by example. We need to build, slowly, methodically, the foundations of a new Aryan way of living."

The image is from a photograph of David Myatt with members of Column 88 taken in the 1970s. Myatt, with moustache, is on the bottom left. Column 88 (C88) was a 1970s to mid-1980s National Socialist paramilitary group and was rumoured to be the British section of the NATO 'stay behind' Gladio network trained and equipped during the Cold War to conduct sabotage in the event of a Soviet invasion of Western Europe. The Runic (Odal, Othala, Homeland) patch on the uniform was the insignia of C88, and was previously used by the 7th SS Volunteer Mountain Division Prinz Eugen.

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The Fundamental Problem

We need to be open and honest about the final solution - the correct solution - to the fundamental problem which afflicts our race.

First, however, it is necessary to clearly state what the fundamental problem is. The fundamental problem is not "the Jews"; the fundamental problem is not "Zionist power"; the fundamental problem is not "immigration" nor even non-Aryan races. The fundamental problem which afflicts our race is, quite simply, we ourselves: our egotism, our selfishness.

This egotism manifests itself in the following: (1) a lack of racial awareness - a total and utter lack of any sense of racial identity, of racial solidarity and a total unawareness of our own Aryan heritage and culture; (2) a desire for material comfort and pleasure; (3) the attitude - of "me first!", "me right!" - which makes us dishonourable, disloyal, and disruptive and which causes us to shirk our duty to our folk and Nature herself when, that is, we are aware we have such a duty.

The basic cause of this egotism is our un-Aryan, un-civilized modern way of life. The modern world we Aryans live in is, for most of us, the urban world - the world of cities and large towns. It is this urban world which has created our modern way of life. This way of life is the way of fast, easy travel, of readily available entertainment, of readily available opinions in newspapers and on television, of motor vehicles, of "office work", of "factory work", of housing estates, of Banks.

The people of this world of cities and large towns spend most of their lives enclosed - in houses, in offices, in factories, in motor vehicles. The world outside - Nature herself in all her primal power and majesty - is experienced only rarely, for this outside world is merely "passed through" on a journey in some vehicle or used for a safe, tame "tourism" of a few days or weeks. In the same way, the food which the people of this world eat is packaged for them - rarely grown by their own hands, rarely nurtured and killed by them. Even the work that most of the people of this world do is not too hard - not physically demanding hour after hour, day after day, week after week. For the most part, it is "indoor" work,

and the change of seasons, the change of day to night, makes very little difference.

The result of all this enclosure - this distancing from Nature - is the modern attitude of urban people with their egotism and their total loss of contact with their own racial heritage, traditions and culture.

It is this urban attitude - the materialism of the urban way of life - which has brought us to where we are now, living in a multi-racial society with millions of non-Aryans around us. It is this urban attitude which has allowed this anti-Aryan society to flourish so that now those who control this society can actively suppresses any dissent to their anti-Aryan policies without the majority of Aryans even noticing what is really going on.

Since this urban attitude - this egotism - is the cause of our fundamental problem, it is this urban attitude which we must change.

A New Way Of Life

The real solution - the final solution - to this urban attitude is for us to live in a different way. Basically, in the long term, we need a totally new type of society: a rural-based one, not an urban one as at present. We need hard physical or manual work. We need to live among our own kind in small communities where we personally know our neighbours, and where we help them, and them us, in hard or difficult times and where we cooperate with them for our mutual benefit. We need to be in contact again with Nature - with the changes brought about by the seasons and the changes which Nature herself causes and which we cannot foresee or control. We need to grow and nurture the food that we eat - or at the very least participate in some way in its production, its harvesting.

For it is these things which we need in order to rediscover our identity, our duty and our Destiny. It is these things which create the real civilized character we have lost and which create real, living folk communities. In contrast, the "communities" of the modern urban world are lifeless - they are either the abstract creations of some "town planner", some political "social scheme" or they are the result of some chance economic demand or circumstance. In essence, we need to re-discover the meaning of Blood and Soil - we need to create a new way of living which makes these real for us in a practical way, as they are not real in the modern urban-based societies we live in. And Blood and Soil can only ever be made real in rural communities.

The truth we now have to face is that politics, by itself, is not the answer to our fundamental problem. Neither is covert action - taking on the System by force of arms - an answer to our fundamental problem. These things, by themselves, merely touch the surface - they deal with the symptoms, not the underlying cause.

The cause of millions of immigrants in our nation is ourselves - for we have let it happen. The cause of Zionist power is ourselves - for we have let it happen. The cause of the lack of honour, the lack of loyalty among our own people is ourselves - for we have let it happen.

The solution to our problem - our malaise, our sickness - lies in our own hands. This solution involves an understanding of the fundamental cause of our problems. Once we have understood the problem - made a correct diagnosis - then we must put that understanding into practice. This involves an act of will on our part - a real desire to solve the fundamental problem, to change things for the better. To solve our own problem - to recover from the sickness which afflicts us - we must change ourselves: we must change the way we live.

Our Two Choices

We can, at present, change the way we live in two ways. (1) We can remain part of this present urbanized society and uphold in our own personal lives our Aryan ideals of honour, loyalty and duty. We can then seek to convert others to our ideals, and so try and change society itself. (2) We can "opt out" of this present un-Aryan society and seek to create a new way of living for ourselves by, for example, seeking to build a new Aryan community, or communities, in some rural area.

Both of these ways are necessary as both involve we who understand changing our own way of life. Both of these are necessary now because they are both part of the same thing - a living Movement.

The real secret of success for a movement of reform, of social change, of revolution, is that it must be organic - that is, a living, growing, changing movement which possesses roots in a specific place and from where it draws its very life, its inspiration, its driving energy. For we who uphold Blood and Soil - who understand the need for a fulfilling rural way of life - this means that our Movement must have a rural base, a rural community as its very heart.

One of the fundamental mistakes of the past has been to create a lifeless, urban-based "political party" which propounds its ideas in "election manifestoes" and in "party programmes" and which exists for the most part in cities and in towns, with various local "Branches". Such a political party is really only another part of the urban, un-Aryan System; for whatever its policies may be, it is just another part of the urban life of the urban System itself. It cannot fundamentally and radically alter or change the status quo because it is, by its very nature, part of this urban political status quo. Its appeal is for "votes" at some election or for some sort of "support" by having people join the Party and pay a subscription.

Such a political party is not imbued with the spiritual fanaticism which only exists within a living Movement and which, because it is living, seeks to and can fundamentally change individuals.

A living, an organic Movement, by its very nature has a spiritual dimension to it - its possesses a spiritual understanding. For us, in these difficult times, this means we must have a new faith to motivate us, to provide us with inspiration, the sense of Destiny and the roots we need. We must have this spiritual understanding, this faith, because it is this faith which alone gives us the will, the desire, to change as we ourselves, as individuals, must change. And it is this faith which provides us with the motivation, the sense of Destiny, which we need to go out among our people and change them.

This spiritual understanding, this faith that we need, is the religion of National-Socialism. But this faith needs to be, and must be, made real in a practical way in a specific place or place. This by its very nature means a real community - a community of people who live in the rural way which is necessary and which alone can make Blood and Soil meaningful and real.

What must be understood is that our ideals of Blood and Soil must be made real, in a practical way, for them to inspire us as we and our Movement must be inspired. For the sad fact is that Blood and Soil no longer exist, for us, as Aryans - our modern urban way of life with its egotism has totally destroyed them, making us rootless and lost. However, once these ideals of Blood and Soil - which we National-Socialists alone keep alive in our own hearts - are made real again in a practical way, they become living, and then become the very life, the essence of the living Movement we need.

In summary, we must build a real living Movement - and this means rooting our Movement in a specific place or places where the new way of life we need is made real in a practical way.

In addition, the truth we have to face - and which many of us will not like facing - is that the future of our race is in our own hands. To free our race, to secure a future for our race, we must make the effort to change ourselves as we must, once we have changed ourselves, seek to change our people.

To change as individuals we must live by our ideals of honour, loyalty and duty. And if we, as individuals, do not make the effort to do this, then we are the ones who will have doomed our race to slavery and then extinction.

Honour, Loyalty and Duty - What Do They Mean?

Honour is the natural instinct for nobility made conscious through a Code of Honour. Some things are fair, and thus honourable, and some other things are unfair and thus dishonourable. A person of noble character - someone with an inborn sense of fairness - knows or feels what is fair and what is unfair.

Honour determines personal behaviour, and the high standards of personal behaviour which honour demands are set out by a Code of Honour. Most fundamental of all, an honourable person is prepared to die - if necessary by their own hand - rather than be dishonoured. If someone is not prepared to do this, or does not do this for the sake of their own honour, then they are not living in an honourable way. Honour is thus a hard, and simple, standard to live by, and those who are honourable thus possess a strong personal character and a purity of purpose. They are better, more noble, more civilized, more evolved individuals because of this.

Loyalty, like honour, is simple to understand, and simple in practice. Loyalty is being true to a person you have sworn to be loyal to. True loyalty means taking an oath of loyalty, an oath of allegiance, to a particular person and never breaking that oath. An oath of loyalty can only be ended in two ways: (i) by the death of the person to whom you have sworn to be loyal, and (ii) by mutual agreement between you and the person given loyalty.

Thus, true loyalty, like honour, sets a high personal standard, and requires personal discipline. Fundamentally, loyalty means Comradeship - true loyalty means being a Comrade to those you have sworn to be loyal to, and never letting those Comrades down. True loyalty means aiding and assisting those Comrades even when it is personally difficult to do so, and whatever the personal consequences for yourself - even if it might mean one's own death. True loyalty often means placing your own self - your own opinions or judgements, for instance - second, after the person to whom you have pledged your loyalty. True loyalty means staying loyal to a person when things get difficult for that person, even if you yourself disagree with what they have done - for true loyalty comes first, before what you yourself think or believe. True loyalty is honourable behaviour - a dishonourable and thus weak person can always find some excuse to try and justify their disloyalty.

Duty is the obligation an individual has to do what is necessary and honourable. Thus, there is a duty to be loyal to those given loyalty. There is a duty to strive to live in an honourable way. For a National-Socialist, there is also the duty to promote National-Socialism, the duty to strive to act in accord with Nature's will by preserving, defending and evolving one's own race, and the duty to strive for personal excellence.

Neglect of one's duty is a dishonourable act, and the sign of a weak personal character.

David Myatt

Published in issue 30 of *The National-Socialist*, March 1999

Facing The Reality

The Reality

In our fight for freedom, we have to face the reality of our times. The reality is that our times are very different from those which existed in this country fifty years ago - and vastly different from those which existed in Germany after the First World War and which gave rise to the NSDAP and our first great victory.

In those days, there was still a nationalist sentiment among the majority of our people as there was an instinctive sense of racial identity. There was even a certain sense of racial superiority - we Whites, we Europeans, were civilized, while "natives" were regarded rather like naughty children who had to be educated and taught how to behave. In those days, there was still in existence in countries like Britain and Germany a rural way of life, steeped in tradition.

Because of this, what we have come to call the Aryan ideal of Blood and Soil actually existed - it lived, was made real, among our people and in our land.

Furthermore, in those days, a significant number of our people still upheld and tried to live by the Aryan ideals of honour and duty. The majority of young men of those days still aspired to be warriors, like their ancestors - they still yearned to fight, as they still sought real dangerous adventure.

Also, we Aryans had much more freedom then than we do now. We were free to protest, to march, to defend ourselves from attack, as we were free to speak openly and to produce and distribute literature and propaganda. There were, for instance, no "Public Order Acts" restricting and taking away our natural rights and freedoms, as the Police had far fewer powers of arrest, search and detention than they do now. In fact, many Police Officers in those days were broadly sympathetic to our Cause.

Today, our nations are very different places. In many ways, the nations we live in now seem to belong to a different world. We now have a mainly urban way of life, as a result of which our ideal of Blood and Soil no longer exists for us in a practical way. We have tyrannical laws which, for instance, prevent us holding public marches and meetings, and which restrict what we can say or do in public. We have a majority of our own people supporting these tyrannical laws - or at the very least, indifferent to them.

Today, we have the majority of our own people ignorant of the Aryan value of duty to the folk - thus are they indifferent to their race, their Destiny, their racial heritage and their Aryan customs. We have the majority of the men of our race indifferent to or disdainful of the Aryan ideal of honour - thus are they content to live a materialistic life, unlike their warrior ancestors. Today, the majority of our young men no longer yearn to be warriors - instead, they yearn to be "sports stars", or "entertainers" or desire to "earn lots of money".

Today, we have a Police force which is largely unsympathetic to our racial Cause and which enforces all the tyrannical anti-Aryan laws which our enemies have made over the last sixty or seventy years to increase their grip on power. We have the senior ranks of this Police force which sees us, and our very Cause, as "the enemy", as criminals, because we still dare to defy the tyrannical Marxist political correctness which they themselves believe in.

Today, we have the immense power of the Media against us - and over fifty years of brainwashing to contend with. For the past fifty years our people, from the cradle to the grave, have been brainwashed, mentally conditioned, by the Media, by politicians and by teachers who all have supported the lies on which the present tyrannical anti-Aryan System has been built. These lies are the lie of "racial equality", the lie of "parliamentary democracy", the lie of "the meaning of life is personal happiness". Thus have the majority of our own people come to support the System, or at least not actively fight against it in any meaningful way.

Today, our very Cause is misunderstood by the majority of our people, thanks to fifty years of lies which our opponents have spread, unhindered. Today, because of all these things, our options are limited.

Our Realistic Option

Since our aim is to create our own Aryan nation, our own State or Reich, where we can live in freedom according to our Aryan customs, we have to realize that this means - whatever option or way we choose - fighting the present System.

We must fight or struggle against the System for two very simple reasons.

First, the System itself will seek to destroy us, whatever option or way we choose. They will do this because the people who have created and who control this System see us as their mortal enemy - a threat to their power, and even their very existence. Let us make no mistake - they hate us with a fierce, irrational and passionate hatred. They also fear us, even now when they have so much power and so many resources, and we have so little - for we with our nobility, our honour and our idealism represent everything they themselves are not now, never have been and never can be.

The second reason we must fight the System is that our very Cause demands that we try and free our people by converting them to our ideals (see The National-Socialist Number 26) and this by its very nature will bring us into conflict with a State whose very existence is a negation of these ideals.

Given that we must struggle against the power and the tyranny of the System, we have but three options.

(1) We can seek to become the Government of this nation by participating in the electoral system and getting people to vote for us. This requires a political party which fields candidates in elections.

(2) We can seek to overthrow the Government through armed insurrection, a coup d'etat or something similar. This requires a covert group.

(3) We can undermine the Government by taking away the support it has from our people by seeking to convert our people to our Cause. This requires a revolutionary Movement of social and political reform which has a spiritual foundation.

The National-Socialist Movement has chosen this third alternative - the way of a revolutionary, spiritual, Movement; the way of a living, organic, Movement (see The National-Socialist Number 30). We have chosen this way because it is the only realistic, feasible option we have today. To understand why this is so, let us consider the other options.

Why Armed Insurrection Will Fail

The option of armed insurrection is unrealistic for the following reasons:

(1) We do not at present have the support of even a large section of our own people, and such support is essential for any group which seeks to overthrow a Government through military or guerilla means. Such support occurs when a significant number of people see the Government, the State, as the enemy, as oppressors, and such support is the only way a covert group can survive - the people who sympathize with this group, or who support it, provide the "safe houses", the food, the finances, the fighters who continue the struggle, and much more besides. The truth of our times is that most of our people either support the present State, through ignorance or brainwashing, or are indifferent to it.

(2) We do not at present have any significant support among the Police or the Armed Forces, such support being helpful if not essential for a successful covert or guerilla movement, as it provides: (a) the intelligence necessary to mount successful attacks, and (b) some of the weaponry needed to tackle the forces which support the State.

(3) We cannot at present find - from among our own supporters - even two dozen fanatical and committed people prepared to die for the Cause.

(4) We have no roots, no base, no foothold, in any community or any area in our own nation - that is, we do not have a single neighbourhood, or any area at all, where we have the support of the majority of people. We are dispersed across the whole country, and as such are easy targets for the State.

The bottom line today is that were a few of us to do anything in the way of guerilla action, the majority of our own people would betray us to the Police, such is their lack of sympathy for, and lack of understanding of, our Cause.

We are at least ten if not twenty years away from acquiring the fundamental things which any real covert or guerilla movement needs. Because of this - however desirable it might seem to try and overthrow the State by such means - such covert action if attempted now or in the near future will certainly fail.

Before we can even talk seriously of such covert action we have to build the secure foundation which is needed. This secure foundation is the support of a significant number, if not a majority, of our own people - they need to see the Government, the State, for the tyranny it is as they need to support us or sympathize with us as National-Socialists.

Why Electioneering Will Fail

The option of electioneering - of forming a political Party and contesting elections in the hoping of becoming the Government - will, with one exception ^[1], fail for the following reasons:

(i) The System will simply not allow an Aryan political Party to achieve success by this means. If any such Party shows any sign of gaining any success whatever, the System will simply change the rules. Thus they will make new laws, which take away what little freedom remains to campaign in public, as they will contrive to have the leaders of such a Party tried on some charge or other. The System will also try and bankrupt such a Party by having some organization or other, or some individual, sue the Party and claim "damages", as has happened many times in America.

The System will use any and every means at its disposal to save itself - the people who run this System are not going to just sit back and watch an Aryan political Party gain success after success. If necessary - and if they cannot remove the leaders and organizers of such a Party by sending them to prison on some pretext or other - they will assassinate those leaders and organizers.

(ii) Getting people to vote for a political Party at election time is not the way to gain real support: it does not make the majority of people into real, dedicated National-Socialists as it does not make them live their lives in an Aryan way, with honour, with loyalty and doing their duty to their race. Such electoral support - as far as real significant social and political change goes - means very little.

The support a political Party achieves through voting is not what is required - a fundamental political and social revolution is what is required. A political Party whose fundamental aim is gaining votes at elections is by its nature a Party which has compromised with the ways of the System itself and the anti-Aryan values of the System - for everything that such a Party does is determined or judged by the number of votes received, or the hope of gaining more votes. Thus does such a Party curry favour with the people, as the people are now, in the hope of gaining their votes - it does not tell the people the whole truth about their decadent, dishonourable, egotistical way of life as it does not try and show them how they should live: as honourable Aryans, proud of their heritage and aware of their unique Destiny.

Our Spiritual Revolution

The only realistic option available to us is the one that the National-Socialist Movement has chosen - the way of social and political revolution, a spiritual revolution, through seeking to convert our people to our noble Cause of Aryan freedom. It needs to be repeated yet again that this way involves three things:

(1) It involves us in going out among our own people - talking to them person to person - and trying to win them over to our Cause and recruit them as members or supporters for our Movement.

(2) It involves us being part of a legal and openly National-Socialist organization and developing through this organization a real comradeship among ourselves.

(3) It involves us in having some rural base, some kind of community where we can make our ideals of Blood and Soil real and where people can come to see what our ideals and our Aryan way of life really mean . Such a base, such a community is of vital importance for us, today, because the sad fact is that nowhere in our country do these ideals and this way of life still live. This community - ideally, a working farm - and its way of life will be one of our best means of propaganda.

In addition to these things, we must learn the lessons of the past five years in respect of propaganda.

The first of these lessons is that all of our propaganda - from leaflets, to pamphlets, to posters - should be geared toward recruiting our people and geared toward projecting the truth about our Cause: its nobility, our desire for freedom and so on. That is, all our propaganda should be both positive and idealistic. This is so because of our fundamental aims: convert and recruit, and spread the truth about our Cause.

The second of these lessons is that this propaganda must be legal for one very practical reason. Propaganda which is today illegal under the various tyrannical laws of the System is both ineffective in recruiting others and totally unnecessary - a waste of resources. What such propaganda expresses, can be better expressed in a positive and idealistic way - that is, in a legal way. Anything else which such illegal propaganda might seek to achieve is totally irrelevant and unnecessary to us - for we are concerned only with our aims of convert, recruit and spreading the truth about our Cause.

To labour the point - we simply do not need to go outside the bounds of current law to get our message across.

Why Victory Will Be Ours

If we stick to our aims of convert, recruit and spreading the truth about our Cause, and if we develop our Movement as it has been explained above and elsewhere (see the past four issues of *The National-Socialist*) that it must be developed, then we will certainly win.

If we do these things we will win for one very good reason: there is no power on this Earth which can stop the victory of a moral and spiritual Cause which has truth and justice on its side and which has as its champions idealistic men and women who are prepared to seek converts.

The power of money cannot stop the victory of such a noble crusade. All the might of all the armies and all the Police forces in the world cannot prevent the victory of such a Cause. All the laws of all the Governments cannot prevent the spread of such a Cause.

These things are as they are because our Cause is now much greater, much more powerful, than any one individual. It is much greater, much more powerful because it is noble and spiritual and because we who truly uphold and champion this noble Cause know that we, as individuals, are expendable - for we have re-discovered the ancient wisdom of our race which our enemies have tried, with their money, their power, their decadence, their laws, to make us forget. This wisdom is that we are part of our race - and that the very meaning of our own lives is to aid our race.

Thus, were one of us to be imprisoned - someone else will carry on the good work in society while the person in prison becomes a Hero, a living icon admired for their courage and their devotion to duty. Thus, were one of us to be assassinated, someone else is always there to carry on the Cause, while the person assassinated becomes a martyr, remembered and revered for all time.

The only question which really remains to be answered is when victory will be ours. The answer depends on us - on we who are living now. Victory can be ours in our lifetime if we are noble and dedicated enough - if we live as we are meant to live, as Aryans true to our noble values of honour, loyalty and duty.

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[1] One way of achieving practical power by conventional political means is if we are gifted by Providence with another Adolf Hitler. That is, if a genuine Leader arises to guide us to victory, for such a leader, like Adolf Hitler did, could convert our people into idealistic National-Socialists, and thus achieve both an outer political revolution and a genuine social revolution.

David Myatt

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Revolutionary Fantasies

The title - Revolutionary Fantasies - was used by Jost of Aryan Kindred several years ago and his article was critical of those who talked and wrote about doing "revolutionary deeds" along the lines of "leaderless resistance".

I did once, several years ago, consider for a while that it might be necessary and indeed feasible to use such tactics but as I explained in the essay The Reality such tactics are not practical now for three basic reasons, reasons which I learned the hard way, from practical experience.

First, we as National-Socialists (and even as exponents of Aryan identity) lack support among our own people, with such support being a pre-condition to any successful or meaningful revolutionary action. The majority of our people, to put it bluntly, simply either do not care or do not understand what is going on. As long as they have food, shelter, a reasonable (or in most cases, very good) standard of living, entertainment, a partner, a reasonably happy family life, and other such things, they have no desire for change: they feel no need for radical, revolutionary change.

Second, we do not even have one real Aryan community which we can call our own; that is, where thousands of us live in the same area, in families and as single individuals, and which openly and willingly upholds our ethos, our way of life, our principles, our beliefs, and where we have our own Schools, and some kind of local Aryan authority: where we elect our own local officials who believe as we do and who strive to do their public duty according to our principles.

Third, we cannot even find a few score dedicated fanatics prepared to fight and die for our Cause. I know, for I have tried to find such people for several decades.

Furthermore, every single covert organization we create is either disrupted, or infiltrated by ZOG agents, or both, and quite often the disruption that occurs is due to pettiness, to the human failings of some of those involved.

Quite simply, it is difficult to find people of the right calibre. In addition, because of the tyrannical nature of our Governments, which now have enormous resources and power at their disposal, those who try to plan and organize such things have to be very, very careful to avoid being compromised, and arrested. There is now so much covert and overt surveillance, by Government agencies, so much infiltration by their agents that trying to even start something is very difficult, given the fact that we do not know who, outside of our small circle of close Comrades, we can trust.

We no longer have a common link with our people: we are no longer of their communities because they do not have real, folk, communities anymore.

It amounts to the fact that there is and has been a lot of talk about revolutionary and covert action, but very little action. And the few actions which have been undertaken have made no difference at all. They have not led to new recruits; they have not even made any difference whatsoever to the power, the influence, of ZOG. They have not led the majority of our people to the truth, or affected in any significant or even noticeable way the tyranny, the manipulation, that goes on. All such actions have done is to feed the fantasies of those who desire to act, but who lack true Aryan guidance: who lack someone strong enough to tell them that such fantasies are and will remain, for the near future, just fantasies. And the sad thing is that many activists have had to go to Prison, for a very long time, as some have been killed, for us to learn the lesson we needed to learn.

It is thus highly irresponsible of any of us to encourage anyone to think in terms of such "revolutionary fantasies." The desire for revolutionary action that some of our young men feel is a good and natural desire, a healthy response; but we need and must direct that desire into productive things and toward achievable and necessary goals. We must build the foundations we need before we can seriously undertake such action, and these foundations are real support among our own people.

Our Fundamental Problem

Our fundamental problem is lack of support by our own people. The majority simply do not understand or care about what is going on. They simply have lost their Aryan identity. We belong to a different world than them; it is as if they are strangers.

Seventy, even fifty, years ago it was not like it is now. But such has been the manipulation of our people by the social engineering of ZOG, such their brainwashing by the social and political ideas of ZOG, that they no longer behave, think, act or even feel like Aryans.

Our fundamental and necessary task is to create real Aryan communities where we can have Comrades, and only Comrades, as neighbours. Our real task is to create the infrastructure we need: Schools, shops, stores, farms.

We need living, working, examples of our principles, our beliefs. We need to show people by example. We need to build, slowly, methodically, the foundations of a new Aryan way of living.

In terms of existing nations, this means we must seek to convert, to win over to our Cause, whole streets, whole neighbourhoods: we need to concentrate on certain areas and by, doing practical things to aid our people there, win them over by example. And most important of all we need to forget for the moment about our Governments; we need to forget about those things which we cannot do anything about, which we are powerless at present to change, and instead change what we, as individuals, can change: things in our own street, our own neighbourhood, our own town.

That is, we must seek achievable, practical and realistic goals. This means forgetting for now about changing the world; forgetting for now about national and State politics. It means a change from politics to community, a change

from useless rhetoric to practical, worthwhile deeds.

We must stop dreaming unrealistic dreams, stop living in the past, and silently and slowly get on with the job of building the foundations for real Aryan communities, both new ones, through migration, and within existing nations.

In respect of founding new communities, if we really believe what we preach - if we really believe that our duty to our folk comes before our own self-interest - then we will make the changes in our life which are necessary, finding like-minded Aryans, and beginning to plan where we can go, as small groups of brothers and sisters, to found our new communities and so begin to live as we should live, as decent, hard-working Aryans.

And I know in my heart that it will be from one of these small Aryan communities that a new and free Aryan nation will emerge.

David Myatt
1st December 111yf

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The article was first published in an early edition of the *Das Reich* bulletin, an internal publication of Reichsfolk intended for members and supporters only. The Bulletin was mentioned in the *Nazi Satanism And The New Aeon* chapter of the book *Black Sun: Aryan Cults, Esoteric Nazism, and the Politics of Identity*, authored by Nicholas Goodrick-Clarke (page 223 of the edition published by NYU Press in 2003). It was also mentioned - in the section headed *David Wulstan Myatt* - in the earlier book *Encyclopedia of White Power: A Sourcebook on the Radical Racist Right*, edited by Jeffrey Kaplan and published by Rowman & Littlefield in 2000.

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David Myatt, Savitri Devi, And Those Above Time

In 1958 the esoteric Hitlerite Savitri Devi published a book titled *The Lightning And the Sun*, {1} in which she expounded her belief that there were three fundamental types of influential men in human history. She termed these types "in Time", "against Time" and "above Time" giving as examples of those types Genghis Khan, Adolf Hitler, and Akhnaton.

Of the man "above Time" she wrote:

"There are also men 'outside Time' or rather 'above Time'; men who live, here and now, in eternity; who (directly at least) have no part to play in the downward rush of history towards disintegration and death, but who behold it from above - as one beholds, from a strong and safe bridge, the irresistible rush of a waterfall into the abyss - and who have repudiated the law of violence which is the law of Time [...]

But the salvation which the men 'above Time' offer the world is always that which consists in breaking the time-bondage. It is never that which would find its expression in collective life on earth in accordance with Golden Age ideals. It is the salvation of the individual soul, never that of organised society [...]

Men 'outside Time' or 'above Time,' at the most saviours of souls, have, more often than not, disciples who are definitely men 'against Time.' No organisation can live 'outside Time' - 'above Time' - and hope to bring men back, one day, to the knowledge of the eternal, values.

That, all men 'above Time' have realised. In order to establish, or even to try to establish, here and now, a better order, in accordance with Truth everlasting, one has to live, outwardly at least, like those who are still 'in Time'; like them, one has to be violent, merciless, destructive - but for different ends.

Knowing this, the real men 'above Time' are the first ones to understand and to appreciate the wholehearted efforts of their disciples 'against Time,' however awful these might appear to ordinary people [...]

The fallen world can never understand them, i.e., know them, any more than they can understand the fall of man, in which they have no part, as others, who share it, can, and do. And yet, untiringly - like the Sun, far away and omnipresent - they shed their light; that light which is, in our growing gloom, like a glimpse of all the past and future dawns." {2}

This, and those categories, explain much about Myatt's adult life. A man who began as someone "in Time": from the age of sixteen a neo-nazi street activist and thug who served two terms of imprisonment for violence; who on a number of occasions was the bodyguard of Colin Jordan, one of the founders of the World Union of National Socialists; {3} who was convicted of leading a gang of thieves {4} and who was part of Column 88, a para-military neo-nazi group. {5}

Then, some twenty-five or so years later, he became someone "against Time", a 'Theoretician Of Terror' {6} who was alleged to be the author of a document which "provided a detailed step-by-step guide for terrorist insurrection with advice on assassination targets, rationale for bombing and sabotage campaigns, and rules of engagement", {7} a copy of which document was discovered by Police in the flat of David Copeland {8} whose bombs in London in 1999 killed three people and injured over a hundred, and which document was also alleged to have influenced the German group The National Socialist Underground {9}{10} whose members conducted a series of armed robberies and killed nine immigrants.

Someone who in 1998 converted to Islam and before and after the 9/11 attacks publicly supported bin Laden and the Taliban and travelled in the Muslim world supporting Jihad. {11} A copy of Myatt's *The Significance of the Taliban for the Muslim Ummah* was found among the possessions of Osama bin Laden after his killing by US Navy Seals in the Abbottabad compound in 2011 and which copy is now in the CIA archives. {12}

Then, just over ten years later in 2009, a man "above Time" who, rejecting all extremism, political or religious, developed and disseminated the compassionate, non-violent, philosophy of *pathei-mathos* {13} and who certainly fits what Savitri Devi wrote about such men: that "the fallen world can never understand them."

There is, however, an important exception in Myatt's philosophy to Savitri Devi's men "above Time", for she wrote:

"The most distinctive trait of the men outside or above Time, as opposed to those who live in Time or against Time, is perhaps their consistent refusal to use violence even in order to forward the most righteous cause." {14}

The exception is that of honour which Myatt describes as "the numinous balance" since:

"personal honour is essentially a presencing, a grounding, of ψυχή – of Life, of our φύσις – occurring when the insight (the knowing) of a developed empathy inclines us toward a compassion that is, of necessity, balanced by σωφρονεῖν and in accord with δίκη.

This balancing of compassion – of the need not to cause suffering – by σωφρονεῖν and δίκη is perhaps most obvious on that particular occasion when it may be judged necessary to cause suffering to another human being. That is, in honourable self-defence. For it is natural – part of our reasoned, fair, just, human nature – to defend ourselves when attacked and (in the immediacy of the personal moment) to valorously, with chivalry,

act in defence of someone close-by who is unfairly attacked or dishonourably threatened or is being bullied by others, and to thus employ, if our personal judgement of the circumstances deem it necessary, lethal force.

This use of force is, importantly, crucially, restricted – by the individual nature of our judgement, and by the individual nature of our authority – to such personal situations of immediate self-defence and of valorous defence of others, and cannot be extended beyond that, for to so extend it, or attempt to extend it beyond the immediacy of the personal moment of an existing physical threat, is an arrogant presumption – an act of ὕβρις – which negates the fair, the human, presumption of innocence of those we do not personally know, we have no empathic knowledge of, and who present no direct, immediate, personal, threat to us or to others nearby us." {15}

Which might make Myatt's mystical philosophy not only unique but he an exception to most men "above Time" and thus perhaps a new type of such persons be they male or female. As for the "fallen ones" of our fallen world who can never understand those "above Time" they certainly do not appreciate let alone understand Myatt or his philosophy born as it was from his own pathei-mathos. A lack of appreciation and understanding mostly fostered in Myatt's case by decades of antifascist - and now, post-2018, Establishment {16} - propaganda and disinformation and false accusations against him. {17}

However, as Savitri Devi wrote:

"And yet, untiringly - like the Sun, far away and omnipresent - they shed their light; that light which is, in our growing gloom, like a glimpse of all the past and future dawns."

Rachael Stirling
2023
Revised January 2024

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{1} A 2019 edition of the book was published by Wewelsburg Archives and is available at: <https://archive.org/download/the-lightning-and-the-sun-wewelsburg-archives/The%20Lightning%20and%20the%20Sun%20%28Wewelsburg%20Archives%29.pdf>

{2} *Lightning And The Sun*, Wewelsburg Archives edition, p.43f

{3} Nicholas Goodrick-Clarke, *Hitler's Priestess: Savitri Devi, the Hindu-Aryan Myth and Neo-Nazism*, NYU Press, 2000, p.215

{4} David Myatt, *Myngath*, pp.88-89. <https://davidmyatt.files.wordpress.com/2013/04/david-myatt-myngath.pdf>

{5} Nicholas Goodrick-Clark, *Black Sun: Aryan Cults, Esoteric Nazism and the Politics of Identity*. 2001, pp.215-217

{6} *Theoretician of Terror*, Searchlight, issue #301, July 2000

{7} Michael Whine. *Cyberspace: A New Medium for Communication, Command and Control by Extremists*, Studies in Conflict & Terrorism, Volume 22, Issue 3. Taylor & Francis. 1999.

{8} Paul Jackson. *Colin Jordan and Britain's Neo-Nazi Movement*, Bloomsbury Publishing, 2016, p.174.

{9} Ikke så ensomme ulver, <https://web.archive.org/web/20150923015005/http://www.nrk.no/ytring/ikke-sa-ensomme-ulver-1.11026908>

{10} Daniel Koehler. *The German National Socialist Underground (NSU), in The Post-War Anglo-American Far Right: A Special Relationship of Hate*. Palgrave Macmillan, 2014. pp.134-135

{11} Mark Weitzmann, *Anti-Semitism and Terrorism*, in *Terrorism and the Internet: Threats, Target Groups, Deradicalisation Strategies*. NATO Science for Peace and Security Series, vol. 67. IOS Press, 2010. pp.16-17.

{12} CIA archive: <https://www.cia.gov/library/abbottabad-compound>. The copy is at <http://tinyurl.com/22zb4389>

The original is archived at: https://web.archive.org/web/20080611081331/http://www.davidmyatt.info/significance_taliban.html

{13} An overview of Myatt's philosophy is provided in *Misunderstanding Denotata In Myatt's Philosophy Of Pathei-Mathos*, available at <https://davidmyatt.files.wordpress.com/2022/06/myatt-denotata-part-one-v1.pdf>

A more detailed analysis is provided in the third edition of *The Mystic Philosophy Of David Myatt*, available at <https://davidmyatt.files.wordpress.com/2021/08/myatt-philosophy-third-edition.pdf>

{14} *Lightning And The Sun*, Wewelsburg Archives edition, p.45

{15} <https://davidmyatt.wordpress.com/honour-the-numinous-balance/>

{16} By 'the Establishment' is meant those who in modern Western societies have the power, the means, to influence and to shape 'public opinion' on matters political and social. The Establishment thus includes politicians and the

incumbent government and often the 'political opposition', large often multinational business enterprises, the mainstream Media (especially national newspapers and television and now internet news media and outlets), well-funded special-interest advocacy groups both political and business-orientated; established academics whose work has featured in mainstream publications, and 'independent' or 'freelance' journalists whose work appears in or is cited by the mainstream Media.

Among the false, the dishonourable, accusations are those made by an antifascist, awarded an MBE by the British government in 2016, who in 2019 accused Myatt of still being a neo-nazi and went on to allege that all Myatt's post-2012 writings, and thus his philosophy of pathei-mathos, are "lies; a deception". The character of this Establishment figure, who in 2108 was chosen by the British government as an adviser to their 'Commission for Countering Extremism', was revealed in 1998 when Myatt challenged him to a duel with deadly weapons for spreading lies about him. The antifascist went into hiding for several weeks.

In 2021 Myatt was described by an Establishment policy group as one of the twenty most dangerous extremists in the world: <https://web.archive.org/web/20210126120934/https://www.counterextremism.com/content/top-20-extremists>

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An Establishment Orthodoxy

A recently republished item by one of the many 'policy groups' dealing with 'extremism and funded by agencies or departments of Western governments and/or by multinational corporations such as Microsoft, contained a section about David Myatt. The item was in the Order of Nine Angles (ONA) part of *Mapping Militant Organizations* and originally dated from 2022, with the policy group in question, Mapping Militants Project, (MMP) largely funded by the US Department of Defence.

The item will be examined here since it adheres to and propagates and is an example of what since 2018 has become the Establishment orthodoxy about Myatt as evident (i) in other items by such policy groups with sections on the ONA such as the Counter Extremism Project, the Institute for Strategic Dialogue, and the Combating Terrorism Center, and (ii) in the article about Myatt in the tertiary internet-based source known as 'wikipedia' used by millions of people a day when they seek information in English and many other languages about a person.

The section about Myatt by the MMP gives the appearance of being well-researched since it contains multiple citations, which section, together with the numbered citations (not referenced here) reads:

David Myatt ("Anton Long" or "Abdul Aziz ibn Myatt"): While the origins of ONA are uncertain, scholars believe that David Myatt, a British far-right extremist, founded the group in the 1970s under the pseudonym "Anton Long." [26] Although Myatt denies being connected to the group, textual evidence analyzed by the religious studies scholar Jacob Senholt refutes this claim. [27] Given ONA's non-hierarchical structure, it is difficult to determine the extent to which Myatt has controlled the group. Still, scholars generally agree that Myatt has served as "the driving force behind the ONA, and the principal author of most of the Order's texts." [28]

In 1969, while in high school, Myatt joined Colin Jordan's Nationalist Socialist Movement (NSM), a neo-Nazi organization that later came to be known as the British Movement (BM). [29] Myatt served as a bodyguard for Jordan during his rallies for several years before leaving to form his own extremist group called the National Democratic Freedom Movement (NDFM). [30] In addition to NDFM, Myatt also "became involved in paramilitary clandestine violent neo-Nazi groups between the 1970s and 1990s, such as Column 88 and Combat 18, in which he took over leadership positions." [31] During that same period, Myatt founded ONA and produced many of the group's foundational texts. [32] In 1998, Myatt converted to Islam and changed his name to Abdul Aziz ibn Myatt. [33] Jacob Senholt characterized Myatt's radical ideological shift as "part of a 'satanic' game of 'sinister dialectics.'" [34] Over a decade later, in 2010, Myatt announced that he had rejected Islam along with all extremist ideologies. [35] In 2021, Myatt was listed by the Counter Extremism Project as one of the world's 20 most dangerous extremists. [36]

However, on examination the citations are to secondary or tertiary sources, not to scholarly works which present evidence based on primary sources. {1}

A Critical Analysis: Senholt, Goodrick-Clarke, And Introvigne

Senholt

In relation to Myatt, the citation is to Senholt's chapter in the 2012 book *The Devil's Party: Satanism in Modernity* with the MMP item stating that "textual evidence analyzed by the religious studies scholar Jacob Senholt refutes this claim" of denial by Myatt. However, a critical examination of Senholt's text reveals that he does not present any textual evidence from, for example, forensic linguistics, or present multiple examples of writings by both Myatt and Anton Long for analysis, or provide evidence based on his own research using primary sources.

Instead, he expresses an opinion as in the claim that 'Anton Long' is "the pseudonym of David Myatt" and in claim that "when one has a closer look at many of the basic ideas and the terminology used in the ONA, it appears as if there are many glaring similarities to Myatt's own ideas."

Thus Senholt in regard to that latter claim cites terms such as Homo Galactica, causal and acausal, and Aeons while failing to mention the obvious fact that such borrowing of terms, ideas and concepts, is and has been common for centuries and is not evidence of a direct and personal link between those using such terms, ideas and concepts.

As Myatt wrote in 2012:

"As an early advocate of copyleft, I have never been bothered by plagiarism or by others using and adapting my ideas and my 'inventions', such as The Star Game. Thus there is use and adaptation by others, and possibly plagiarism, but no proof of a direct link." {2}

Senholt also claims that Myatt's diverse and eclectic life is an example of ONA Insight Roles which mean "gaining real-life experience by working undercover for a period of 6-18 months".

Yet of five Insight Roles mentioned in a 2004 ONA text, Senholt cites three which he claims Myatt has undertaken: (a) "Join or form a covert insurrectionary organization, dedicated to National Socialism", (b) "Convert to Islam and aid, through words, or deeds, or both, those undertaking Jihad against Zionism and the NWO", and (c) "Join or form a National Socialist group or organization, and aid that organization and especially aid and propagate historical

revisionism".

What Senholt neglects to mention is that Myatt promoted National Socialism for thirty years (1968-1998) not for the "6-18 months" of an Insight Role, and was a Muslim who supported Jihad for over ten years (1998-2009) not for the "6-18 months" of an Insight Role. Which places Senholt's claim into perspective. In addition, he does not mention the obvious facts that the O9A might have been inspired by the nature of Myatt's exeatic life to concoct such Insight Roles, and that Myatt's life does not include other suggested roles such as being an assassin, and joining the police or the armed forces.

Senholt also neglects to mention that over the decades the O9A has regularly changed what constitutes an Insight Role. {3}

Furthermore, the MMP, as is common in such items about Myatt by policy groups, fails to mention or cite Myatt's response, such as his 2012 refutation of the claims made by Senholt, which mention of Myatt's 'side of the story' would be the neutral, the fair, thing to do.

I shall therefore, for balance, quote, *sans* the included footnotes, from that 20-page 2012 text, {2}

<begin quotation>

[T]he omitted facts and circumstances that do not support Senholt's claims and conclusions include:

(1) My publicly stated admission, made in the 1990's in correspondence with Professor Kaplan and others - and publicly repeated by me many times in the past ten and more years - that my occult involvement, such as it was in the 1970's and later, was for the singular purpose of subversion and infiltration in the cause of National-Socialism, with part of this being to spread racist ideas and denial of the holocaust. Thus one such occult group I associated with was a honeytrap, and the whole intent was political, revolutionary, not occult and not to with 'satanism'. It was a matter of using, or trying to use, such occult groups for a specific neo-nazi purpose without any interest in or personal involvement with the occult.

As I wrote in part two (1973-1975) of *Ethos of Extremism*:

" In respect of covert action, I came to the conclusion, following some discussions with some C88 members, that two different types of covert groups, with different strategy and tactics, might be very useful in our struggle and thus aid us directly or aid whatever right-wing political party might serve as a cover for introducing NS policies or which could be used to advance our cause. These covert groups would not be paramilitary and thus would not resort to using armed force since that option was already covered, so far as I was then concerned, by C88.

The first type of covert group would essentially be a honeytrap, to attract non-political people who might be or who had the potential to be useful to the cause even if, or especially if, they had to be 'blackmailed' or persuaded into doing so at some future time. The second type of covert group would be devoted to establishing a small cadre of NS fanatics, of 'sleepers', to - when the time was right - be disruptive or generally subversive.

Nothing came of this second idea, and the few people I recruited during 1974 for the second group, migrated to help the first group, established the previous year. However, from the outset this first group was beset with problems for - in retrospect - two quite simple reasons, both down to me. First, my lack of leadership skills, and, second, the outer nature chosen for the group which was of a secret Occult group with the 'offer', the temptation, of sexual favours from female members in a ritualized Occult setting, with some of these female members being 'on the game' and associated with someone who was associated with my small gang of thieves [...]

But what happened was that, over time and under the guidance of its mentor, the Occult and especially the hedonistic aspects came to dominate over the political and subversive intent, with the *raisons d'etat* of blackmail and persuasion, of recruiting useful, respectable, people thus lost. Hence, while I still considered, then and for quite some time afterwards, that the basic idea of such a subversive group, such a honeytrap, was sound, I gradually lost interest in this particular immoral honeytrap project until another spell in prison for an assortment of offences took me away from Leeds and my life as a violent neo-nazi activist [...]

I had occasion, during the 1980's, to renew my association not only with some old C88 comrades but also with the mentor of that Occult honeytrap when, after of lapse of many years, I became involved again in neo-nazi politics and revived my project of using clandestine recruitment for 'the cause'. By this time, that Occult group had developed some useful contacts, especially in the academic world, so some friendly co-operation between us was agreed; a co-operation which continued, sporadically, until just before my conversion to Islam in 1998.

This clandestine recruitment of mine was for a small National-Socialist cadre which went by a variety of names, beginning with 'G7' (soon abandoned), then *The White Wolves* (c. 1993), and finally the *Aryan Resistance Movement* aka Aryan Liberation Army [qv. Part Five for details].

However, while some of these Occult contacts were, given their professions, occasionally useful 'to the cause' and to 'our people', by 1997 I had come to the conclusion that the problems such association with Occultism and occultists caused far outweighed the subversive advantages; a conclusion which led me to re-write and re-issue a much earlier article of mine entitled *Occultism and National-Socialism*, and which revised article was subsequently published in the compilation *Cosmic Reich* by Renaissance Press of New Zealand. As I wrote in that article - "National-Socialism and Occultism are fundamentally, and irretrievably, incompatible and opposed to each other."

By the Summer of 1998 I had abandoned not only such co-operation and contacts with such Occult groups but also such clandestine recruitment on behalf of National-Socialism, concentrating instead on my Reichsfolk group and my 'revised' non-racist version of National-Socialism which I called 'ethical National-Socialism'. Later still, following my conversion to Islam, I was to reject even this version of National-Socialism."

This explains many things, including early occult articles with my name - not the name 'Anton Long' - in zines such as *The Lamp of Thoth*, and the early version of *Copula cum Daemone* (which in fact was about the birth of Adolf Hitler). One question Senholt does not ask is why both my name and the name Anton Long occur on the same early texts, with the simple answer being that there were two different people, one of whom (me) ceased all involvement with such occult honeytraps in 1998.

(2) My time as a Christian monk and my writings praising Catholicism in particular and Christianity in general.

This does not fit in with the claim of me being a life-long 'devotee of extreme ideologies' or being a satanist, so it is ignored. No attempt was made to use primary sources - to talk to people who knew me as monk and who could recount my life then, and my autobiography *Myngath* where I recount my time as a monk.

No mention is made of my many articles in which I praise Catholicism or refer to it in a positive way. For example, my mention of the numinosity of the Latin Tridentine Mass [qv. *Concerning The Nature of Religion and The Nature of The Numinous Way*] and of the sacrament of confession. As I wrote in *Soli Deo Gloria*:

"It is my personal opinion that traditional Catholicism, with its Tridentine Mass and its particular conservative traditions, was a somewhat better, more harmonious, expression of the numinous (a necessary and relevant expression of the numinous), than both Protestantism and the reforms introduced by the Second Ecumenical Council of the Vatican, and which reforms served only to undermine the numinous, to untwist the threads that held together its 'hidden soul of harmony'."

There is also the small matter of me being married in Church in accordance with the Christian ceremony of marriage. And the small matter of writings of mine such as *Pathei-Mathos - A Path To Humility*.

(3) My article *Occultism and National-Socialism* - written in the 1980's and republished in the 1990's and again around 2006 - and in which I denounced occultism, is ignored.

(4) My writings about National Socialism and Islam - spanning some three decades - are for the most part ignored, except when they are adduced to show I, as a nazi or as a Muslim, incited violence and possibly terrorism. Are they ignored because they in their quantity and content reveal they were written by someone who was at the time of their writing a dedicated neo-nazi and then a dedicated Muslim, and which dedication to such causes most certainly precludes being some sort of sinister person who was just using those causes for his own satanic ends?

In addition, and importantly, what are also overlooked are:

(a) The very real threat of being imprisoned for some of those writings - something surely only a genuine fanatic, a believer, would be prepared to do.

(b) My decades of political activism on behalf of National-Socialism, my two terms of imprisonment resulting from such activities, and my involvement with the paramilitary group Column 88. Which long-term activities over some thirty years, which imprisonment, and which paramilitary involvement surely indicate an inner - a rather fanatical - dedication to that cause.

(c) My travels, as a Muslim, to certain lands, the talks I gave to and the discussions I had with Muslims, and my regular attendance at Mosques to pray with other Muslims, which would indicate someone who was, during those years, committed to that Way of Life.

(5) My semi-autobiographical poetry, my published correspondence, and my ethical philosophy of The Numinous Way/philosophy of pathei-mathos, are completely ignored. Why are these voluminous writings and these ideas of mine ignored? Because they honestly reveal the thoughts and feelings and ideas and experiences and (importantly) the failings of someone so different from a satanist that they have to be ignored.

(6) My years of interior ethical and philosophical struggle to reform, to change, myself - documented in hundreds of letters, essays, poems, especially after the suicide of my fiancée in 2006 - are completely ignored. Why? Because they do not fit in with the idea, with the theory, of me being 'a deceitful, manipulative, sinister trickster', the archetypal satanist.

It seems, therefore, that *some* of the facts of my life have been interpreted in order to fit a theory regarding some posited and ideal ONA member, with this interpreted ONA life - with inconvenient facts and circumstances conveniently omitted or ignored - then being held up as proof that I am Anton Long, since this truncated, re-interpreted, life of mine allegedly seems to fit in with the person Anton Long is alleged to be or is said to be according to his satanist writings or according to what some anonymous person has written on the World Wide Web.

<end quotation>

Goodrick-Clarke

The citation is to the 2002 book *Black Sun* by Goodrick-Clarke, who like Senholt, does not present any evidence from his own or any other scholarly research based on primary sources but just presents a personal opinion such as (i) the claim on pages 215-216 that "the Order Nine Angles (ONA) was founded by David Myatt" and (ii) the claim on page 216 that the "young Myatt made contact with a coven in Fenland the following summer and later joined secret groups in London practicing the magic of the Golden Dawn and Aleister Crowley," and (iii) the claim on page 217 that "Myatt's

activity on the far-right political fringe proceeded in tandem with his deepening involvement with the black arts, " and so on and so on

It transpires that all such claims are based on Goodrick-Clarke's assumption that Myatt was the author of a 1992 typescript titled *Diablerie, Revelations of a Satanist*, a photocopy of which is in the British Library, {4} but for which assumption Goodrick-Clarke does not provide any evidence from his own research using primary sources. Nor does he cite any scholarly work that does provide such evidence because there was not then nor is there now any such scholarly source about Myatt.

In addition, the 2022 MMP item, as is common in such items about Myatt by policy groups, fails to mention or cite the 2013 text *A Skeptic Reviews Diablerie* which examines *Diablerie* in detail in the *Content and Style*, the *Errors and Omissions* and the *Motive and Author* sections, writing that it is difficult to:

conceive of Myatt, intellectual and poet, a married man aged 41 at the time, depicting himself in the way Anton Long is depicted in that 1991 text *Diablerie* – as an arrogant, self-opinionated, pompous man who talks like some character in a Dick Tracey comic strip: "the world was mine – if I chose to take it". "London called." Not to mention using words straight out of a Star Wars movie – "the dark side". Neither can I conceive of Myatt creating such a two-dimensional wooden B-movie villain as the Anton Long of *Diablerie* is (or comes across as), as part of some elaborate ploy to create 'the Anton Long myth' and thus bolster the credentials of the Order of Nine Angles. The "perfection of evil" as Anton Long pompously claims to be in *Diablerie*? Certainly not. Surely the author of *Breaking The Silence Down* (written 1985) – with its depiction of Sapphic love and its believable main character Diane – could have come up with a better characterization of Anton Long. {5}

The author concludes that their

"conjecture is that *Diablerie* was written by Beesty Boy, aka 'Christos Beest', who at the time – 1991 – was a young man in his early 20's, a fan of Star Wars, had been involved with the ONA for several years, was working on his Sinister Tarot, was editor of *Fenrir*, and whose ONA booklet *Antares: The Dark Rites of Venus*, Coxland Press would publish two years later."

Introvigne

The citation is to the 2016 book *Satanism: A Social History* in which Introvigne commits and relies on the fallacy of argumentum ad verecundiam by stating that Goodrick-Clarke had 'confirmed' Myatt was Anton Long and that Senholt "offered a number of elements confirming that Long was indeed Myatt".

In common with both Senholt and Goodrick-Clarke, Introvigne neither presented any evidence, based on his own scholarly research using primary sources, or from any scholarly work of the life of Myatt based only on primary sources, in the latter case because no such work currently exists.

Therefore, In scholarly terms, the author(s) of the MMP report, by citing Senholt and Goodrick-Clarke and Introvigne, commit the fallacy of argumentum ad verecundiam, also known as the fallacy of appeal to authority, which is

"citing or quoting a person or persons who is of who are regarded, by the person citing or quoting or by others, as an authority on a subject with the implicit assumption or an overt spoken or written assertion that such an authority should be respected because, for instance, the 'authority' is an academic while the disputant is not and therefore the opinion or statement by the 'authority' is the correct one." {6}

Myatt also notes that in recent decades there have been attempts to redefine certain fallacies, and that in regard to the fallacy of appeal to authority,

"the re-definition is along the following lines: that the fallacy is when the opinion of a non-expert on a topic is used as evidence; which statement is, while appearing to be a decisive statement concerning 'authority', is not so for two reasons. First, because the presumption is that the opinion or statement by a 'non-expert' is inferior to the opinion or statement of an 'expert'; second, there is the question of what criteria is used to define 'an expert' as distinct from a 'non-expert' and thus from whence or from whom or how the 'expert' derives their presumed authority on a particular subject; presumably by an appeal to others who are regarded, at the time, as 'experts' themselves, or by an appeal to the 'authority' of an academic institution or some conclave or institution of 'experts' on the subject in question.

This presumption regarding expert knowledge or expertise is contrary to both experimental science and scholarship, for both can and have been used to overturn accepted, and current or past 'expert', opinion.

A Critical Analysis: Koehler

Two references in the MMP item are to a few pages about Myatt in a 2023 book by David Koehler titled *From Traitor to Zealot*. {7} In those pages Koehler claimed, among other things, that Myatt authored "the right-wing terrorist manual" *A Practical Guide to the Strategy and Tactics of Revolution*, which allegedly influenced Copeland who was described in the media as the 'London nail-bomber'.

However, Myatt did author a booklet titled *The Strategy and Tactics of Achieving Power - How To Create a NS*

Revolution as listed in a 1997 edition of George Diet's *Liberty Bell* magazine:

The National-Socialist Writings of D. Myatt

I: Thormynd Press National-Socialist Series.
Volume I National-Socialism: Principles and Ideals.
Volume II The Truth About National-Socialism and Adolf Hitler.
Volume III Honour, Loyalty and Duty: An Introduction to National-Socialism.
Volume IV The Nobility of National-Socialism.
Volume V The Wisdom of National-Socialism.
Volume VI The Galactic Empire: National-Socialism and the Conquest of the Final Frontier.
Volume VII The Numinosity of National-Socialism.
Volume VIII The Enlightenment of National-Socialism.

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Volume IX The Religion of National-Socialism
Volume X The Divine Revelation of Adolf Hitler
Volume XI The Revolutionary Holy War of National-Socialism
Volume XII National-Socialism, Morality and Justice
Volume XIII The Aryan Warrior: Brief Guidelines for the National-Socialist Revolutionary
Volume XIV Vision of a Future Golden Age: National-Socialism and the Importance of Honour
Volume XV Future Reich: National-Socialism, Order and the Triumph of Individual Will

II: Reichsfolk Aryan Culture Series
Volume I Aryan Freedom — Heretical Essays in Praise of Aryan Culture
Volume II National-Socialism, Aryan Culture and Aryan Freedom

III: Reichsfolk Aryan Revolution Series
Volume I Essays in Aryan Revolution
Volume II The Strategy and Tactics of Achieving Power — How To Create a NS Revolution
Volume III The Fight for Aryan Freedom
Volume IV Our Revolutionary Task

IV: General
* What Is Our Life For? A National-Socialist Answer
* Occultism and National-Socialism.
* The Aryan Way
* The Essential Guide to Aryan Living
* A Guide to the Aryan Religion of National-Socialism

That booklet, the title sometimes shortened to *Strategy and Tactics of Revolution*, had the subtitle *Armed Insurrection, Leaderless Resistance, or a Legal Movement*. It was misleadingly referred to, by others and published as, *A Practical Guide to The Strategy and Tactics of Revolution*.

It was not a 'terrorist manual' dealing as it did with questions relating to, as the subtitle suggested, insurrection, leaderless resistance, and legality. The 'terrorist manual' commonly and incorrectly attributed to Myatt, and said to have inspired Copeland, was *A Practical Guide to Aryan Revolution*, whose "contents provided a detailed step-by-step guide for terrorist insurrection with advice on assassination targets, rationale for bombing and sabotage campaigns, and rules of engagement." {8} It was copy of that text which British Police found in Copeland's flat following his arrest. {9}

That document was and is incorrectly attributed Myatt because there are no primary sources which confirm such authorship, with primary sources revealing that following Myatt's arrest in 1998 by the British Police they and other government agencies domestic and foreign failed to find such evidence.

In early 1998 Myatt was arrested at his village home near Malvern by Detectives from SO12 (Special Branch) of Scotland Yard as part of Operation Periphery which had been set up to investigate him in relation to incitement to racial hatred and conspiracy and incitement to murder. The Police spent seven hours searching Myatt's four-bedroom detached home where he lived with his wife and family, and seized and removed his computers and files. Myatt was taken to Malvern Police station and interviewed several times. He was later bailed with one of his bail conditions being to attend further interviews with officers from SO12 at Charing Cross Police station in London.

Following Myatt's arrest, SO12, in conjunction with British security services and overseas agencies such as the Canadian police, spent three years trying to find evidence. In 1999 following the London nail-bombings and the arrest of Copeland the investigation was widened and included Detectives from the then Anti-Terrorist Branch (SO13) who interviewed Myatt about Copeland. They failed to find any evidence that Myatt had any contact with or had influenced Copeland.

Thus, despite the three-year long investigation involving multiple law enforcement agencies in the United Kingdom and abroad the Police and forensic teams, who investigated his computers and files, failed to find any evidence regarding that 'terrorist manual' and in the Summer of 2001 Myatt was released from his bail.

The primary sources in this respect include custody records in Malvern Police station, interviews with the Police officers involved, taped interviews by SO12 with Myatt in Malvern and Charing Cross Police stations, records at Charing Cross Police station, and SO12, SO13, and MI5 files.

In another *faux pas* Koehler confuses Myatt's fiancée Francis, who committed suicide in 2006, with Myatt's second wife who died of cancer in 1993.

In addition, when Myatt was asked in 2021 if he agreed with Koehler's assumption that he was "driven by a search for meaning and purpose, as well as an intellectual desire to find and create the all-encompassing and perfect political philosophy", Myatt said that did not agree because:

"during my National-Socialist decades I was driven by a somewhat fanatical desire to not only propagate

what I then believed National-Socialism to be - an honourable, noble, way of life, a practical presencing of the numinous - but also to recruit people to that cause in the hope of creating a National-Socialist society in the land of my ancestors [...] During my years as a Muslim I nurtured a similar desire to propagate what I then believed the Muslim way of life to be: which again was an honourable, noble, way of life, and a practical presencing of the numinous.

There was thus no search for 'meaning and purpose' because I foolishly believed I had already found a meaning and a purpose: for thirty years in National-Socialism and then for ten years in Islam. In 1998 I turned away from National-Socialism to Islam because during a decade (1988-1998) of foreign travels the culture, the Muslims, of the Muslim lands - and especially of Egypt - slowly, almost imperceptibly, impressed me as did, and perhaps more so, travels alone in the Sahara Desert where I wordlessly felt intimations of Being, of The Acausal, of The-Unity, of The One-The Only (τὸ ἓν), of The Monas (μονάς) which 'acausal' Being Muslims called Allah and Christians called God." {10}

Thus while Koehler does use a primary source, Myatt's *Myngath*, {11} his lack of detailed scholarly research using primary sources (which should have included an interview with the still living David Myatt) is evident in his errors, and in using, in reference to Myatt, secondary sources, such as a 2006 book by Professor Michael and a 2000 book by Kaplan, and who thus, like Introvigne and Senholt, committed the fallacy of appeal to authority.

There is also Koehler's somewhat pejorative and rather unscholarly use of expressions such as "he claims", "according to his storyline," his "side-switching storyline", and "according to his narrative".

A Critical Analysis: Assumption About A Citation

The other citation in the section about Myatt in the MMP item is to the book *Mysticism in the 21st Century* by Connell Monette and appears alongside the previously mentioned work by Goodrick-Clarke. It refers to the claim that "Myatt founded O9A and produced many of the group's foundational texts."

However, while such a claim is made by Goodrick-Clarke, for example in stating that "Between 1976 and the early 1990s, Myatt wrote more than ten O9A ritual books, including *The Black Books of Satan*, *The Deofel Quartet*, *Naos*," Monette in contrast has "Anton Long has continued as the driving force behind the O9A, and the principal author of most of the Order's texts."

It is thus obvious that for whatever reason Goodrick-Clarke writes 'Myatt' when the author of various O9A texts, correctly given by Monette, is or should be attributed to 'Anton Long', with the author(s) of the MMP item erroneously following the misattribution of Goodrick-Clarke.

In addition, Goodrick-Clarke attributed O9A works such as *Hostia* to Myatt when a critical analysis of that work reveals that it is not, as many have claimed, written solely by 'Anton Long' but by several other authors. {12}

As the authoress of that analyses concluded:

- (i) *Hostia* was not authored by Anton Long;
- (ii) *Hostia* was not 'authorized' by either Anton Long or by the Order of Nine Angles/O9A/ONA;
- (iii) *Hostia* is not representative of "the esoteric philosophy of Anton Long", aka the Order of Nine Angles, which philosophy is only represented in its original form in the writings published under the name of Anton Long between 1976 and 2012;
- (iv) *Hostia* is not representative of the O9A subculture which developed from that philosophy;
- (v) the primary source for the contents of *Hostia* are the three un-redacted printed and spiral bound versions of which 63 copies were published in 1992 with only a single copy of volume one currently publicly available at General Reference Collection RG.2021.b.17 in the British Library in London.

Conclusion

To date, there are no scholarly and comprehensive works, based entirely on primary sources, concerning the life and writings of David Myatt. Such primary sources would include his published poetry, memoirs such as his *Myngath* {11} and *Ethos of Extremism*, {13} and interviews {10} and other material, such as *The Numinous Way Of Pathei-Mathos*, published on his website {14} and blog. {15}

What has therefore been written and transmitted by various mediums about Myatt should be regarded at best as unreliable and at worst as propaganda designed and distributed for political or other reasons. That Myatt in such unreliable and/or propagandistic works is invariably connected, without evidential facts, with the O9A has thus, and successfully, diverted attention from his post-2011 philosophy of pathei-mathos and his other works such as his translation of and commentary on tractates of the *Corpus Hermeticum* {16} and his *Understanding And Rejecting Extremism*. {17}

As Myatt wrote in his 2012 *A Matter Of Honour*:

[A]re those who in the past have prejudged me - who have written about me as a violent extremist - accepting of individual change, of the virtues of reformation and pardonance? Are they aware of my voluminous recent writings regarding my philosophy of pathei-mathos and those regarding my extremist past and my rejection of extremism? Are they open to the possibility of my change and reformation? Or will they

continue with 'the party line' and thus continue to insist that I am some sinister person whose recent mystical writings are just some sort of diabolical ploy?

More interestingly (perhaps) could my career as an extremist have been brought to an earlier end had one or some of my opponents taken the trouble to get to know me personally and rationally revealed to me the error of my suffering-causing, unethical, extremist ways? Perhaps; perhaps not - I admit I do not know. I do know, however, how my personal interaction with, and the ethical behaviour of, the Police I interacted with from the time of my arrest by officers from SO12 in 1998, permanently changed (for the better) my attitude toward the Police. {2}

Selann Ibotæ
2024, v.1.03

{1} "Among primary sources are original manuscripts germane to the subject or to a historical person, such as in the case of Jesus of Nazareth, Papyrus Bodmer in the Vatican Library, and in the case of Sappho fragments of papyri such as P. Oxyrhynchus. XV, 1787 fr. 1 and 2; archaeological or fossil remains from an historical period; contemporaneous manuscripts, letters, diaries, memoirs, personal journals, interviews, speeches, and other materials which describe or relate (i) events in which a person or persons participated in or observers of, (ii) ideas or creations, such as music, a philosophy, works of literature, poetry, and art-work which a person was responsible for and also their published writings in their original language, and authenticated manuscripts published and unpublished.

The writings, opinions, and conclusions of others about such subjects or persons are secondary sources, with tertiary sources a collection or compendium of such secondary sources. In regard to the original language of primary sources, if a person venturing an opinion about such material cannot read the original language, and does not personally translate such a work or passages from such a work and thus has to use the translations of others then opinions and conclusions about that work are secondary sources." Myatt, *Research, Primary Sources, And Pathei-Mathos*, <https://davidmyatt.wordpress.com/wp-content/uploads/2024/06/myatt-a-neglected-aspect.pdf>

{2} *A Matter Of Honour*, <https://davidmyatt.wordpress.com/wp-content/uploads/2018/08/a-matter-of-honour.pdf>

{3} qv. *The Seven Fold Way Of The Order Of Nine Angles, A Modern Practical Guide* which states that

"nothing about the 7FW is dogmatic or fixed. What is suggested here - such as various Insight Roles - are guides, and suggested because they have been shown, by experience over decades, to work in respect of practical learning both personal and Occult and thus in respect of enabling the attainment of wisdom. The individual is free to modify and/or evolve such suggestions as have been made [...]

Some suggested Insight Rôles are:

- § Join or form and become an active part of a political organization of the so-called extreme Left or of an anarchist nature whose aim is to replace, by political means, the current political status quo.
- § Join the Police or one of the armed forces and live the active life that such a profession entails.
- § Join a well-established and traditional religious order - either Christian or Buddhist - and live the life of a monk/nun.
- § Convert to Islam - either Sunni or Shia - and live the life of a devout Muslim, with one aim being to undertake Hajj.
- § Embark on a solo long-distance cycling expedition such as from Patagonia to Alaska."

<https://web.archive.org/web/20210205003822/https://omega9alpha.files.wordpress.com/2019/10/o9a-trilogy-print.pdf>

{4} General Reference Collection Cup.711/742, BNB GB9219567

{5} The text is included in *Diablerie: A Forgery?* at <https://archive.org/download/a-forgery/a-forgery.pdf>

{6} Myatt, *Research, Primary Sources, And Pathei-Mathos*, <https://davidmyatt.wordpress.com/wp-content/uploads/2024/06/myatt-a-neglected-aspect.pdf>

{7} *From Traitor to Zealot: Exploring the Phenomenon of Side-Switching in Extremism and Terrorism*, Cambridge University Press, 2021. pp.153-163.

{8} Michael Whine, *Cyberspace: A New Medium for Communication, Command and Control by Extremists*, Studies in Conflict & Terrorism, Volume 22, Issue 3. Taylor & Francis. 1999.

{9} Copsey & Worley, *Tomorrow Belongs to Us: The British Far Right since 1967*. Routledge, 2017, p.156.

{10} *Three Interviews*, <https://www.davidmyatt.info/dm-three-interviews.pdf>

{11} <https://davidmyatt.wordpress.com/wp-content/uploads/2013/04/david-myatt-mynpath.pdf>

{12} *Hostia: History, Authorship, And The O9A*, <https://web.archive.org/web/20230725221918/https://theo9away.files.wordpress.com/2022/07/o9a-hostia-overview-v1.pdf>

{13} <https://davidmyatt.wordpress.com/wp-content/uploads/2017/10/ethos-extremism-extracts.pdf>

{14} <https://web.archive.org/web/20231204165611/https://www.davidmyatt.info/>

{15} <https://davidmyatt.wordpress.com/>

{16} <https://web.archive.org/web/20240112161146/https://www.davidmyatt.info/myatt-eight-tractates-print.pdf>

{17} <https://web.archive.org/web/20240123141514/https://www.davidmyatt.info/david-myatt-rejecting-extremism.pdf>